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THE BLACK FLAME

VOLUME 4, NUMBERS 3 & 4

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INTERNATIONAL FORUM of the CHURCH OF SATAN

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Desiderata Satanicus

My worst enemies are those who presume me to be harmless. They cannot imagine how much I resent and disdain them, or just how great a threat they would face if I could get at them. Everything in their behavior speaks of insult and presumptuousness, and for now it is all I can do to make constructive use of my anger toward them. At this time, I just make a list of them and keep a watch on. Some day, with the help of time, space, and circumstance, I will be able to humiliate them properly — not in a manner they would enjoy, but in a style calculated to make them wish that they had never been born.

— Anton Szandor LaVey

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INTERNATIONAL FORUM
of the
CHURCH OF SATAN

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Hell's Kitchen Productions, Inc.

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Mailing address: P.O. Box 499,
Radio City Station, New York, NY
10101 - 0499 U.S.A.

Double issue price: \$6.00 in the U.S.,
\$8.00 outside the U.S.

Subscriptions: \$12.00 in the U.S. for
two double issues.

\$16.00 outside the U.S. for
two double issues.

Single issues and back issues are not available.

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THIS PUBLICATION YET
DEMONSTRATING AN
IGNORANCE OF THE PRINCIPLES
AND IDEAS IN THE SATANIC BIBLE
BY ANTON SZANDOR LAVEY
WILL BE IGNORED.

COVER IMAGE: Lance Thimmies

THE TIDE TURNS

BY PETER H. GILMORE

WE HAVE SEEN IN RECENT MONTHS a trend on the part of academics, picked up by the media, towards refutation of the contemporary urban legend of "Satanic Ritual Abuse" which has been the foundation of entire "consultation" and "therapy" industries. The idiot fundamentalist effort to convince people that a worldwide conspiracy exists (to breed babies from dysfunctional women, spread drugs, pornography, and snuff films in an effort to dominate the globe) is finally being perceived to be a laughable fantasy. How long will it be until the McMartin trial joins the Salem debacle as a symbol of the American "justice" system gone wrong?

Yet during the entire hoohah, real Satanists have been untouched by this "witch hunt." Instead, children of Christian parents have come under the influence of their pastors and therapists and have accused family members and friends of being Satanists, often ruining their lives. And who can ignore the continuing media-touted scandal of child molestation perpetrated by Christian clergymen? This is all so well deserved. Behold the utter desperation of Christianity in its last gasp to find an enemy which can frighten the gullible into their churches. This enemy is but a projection of their own misdeeds which stem from the heart of their anti-life creed. Let them feed on themselves, as followers of the flaccid Nazarene should.

Church of Satan spokespersons have been going on talk-shows for years, debunking this hysteria, yet now that "official" sources are coming to their senses does anyone look to us and say, "Gee, you were right all along?" Of course not. We were invited on these shows not as sources of truth, but as freaks, "real live Satanists" at whom the proles could gawk. However, we did not shrink from articulating the unvarnished truth of our beliefs which many label as brutal, fascist, animalistic. If people want to fear us, then let them fear us for the correct reasons. We made this effort so that there would be an accurate presentation of our beliefs, especially should the time come when we could face legal difficulties because of our affiliations.

The real danger lies in the remaining influence of this mythology on law enforcement agencies. Tax dollars are still being wasted on seminars run by self-proclaimed experts (often retired, moonlighting, or would-be law officers of a decidedly Christian slant) who spread completely bogus information. The gullible local cops, wowed by jargon-laden presentations, swallow this stuff whole as it comes from apparent "experts" and thus they help spread a panic by seeing signs of the Devil's work in minor and typical crimes. Just recently I was called in to examine evidence that Satanic cult activity was the basis for vandalism of a house up for sale that had remained vacant for about a year. Prior to examining the site, I was told that certain Satanic graffiti and an inverted cross had been found, proof positive that this had been done by a local cult. Yeah, right.

When I got to the house, an old structure that is fairly isolated, I examined every room and the entire grounds. What I found was an old mattress in the living room, with a collapsed card table next to it as well as two candles (one green, one

pink). A small cross pendant was hung on the edge of the table, which seemed to have been removed by the wearer before going to sleep on the aforementioned mattress (the cross had sharp edges, but was not inverted). The only graffiti were various slogans such as "Nicole loves Mark" (if there is hidden Satanic significance, it escapes me). And in an upstairs room, once belonging to a child as evidenced by the garish sports-figure wall paper, there was a copy of the *Necronomicon* and a Ouija board. We all know how essential this paraphernalia is to authentic Satanic ritual – NOT! Outdoors, the squatters had taken the lawn mower from the garage and cut a path through the overgrown grass to a section of the yard surrounded by pine trees. Here they mowed out a roughly circular patch, about eight feet in diameter, in which to sun-bathe. There were no signs of ritualistic activity in this circle. So, here was, at most, teenage dabbler stuff, but hardly evidence of a cult. This sort of incident has been repeated across the nation and has been inflated by the overactive imaginations of the gullible (often those with Christian beliefs) into evidence for a broad-based conspiracy. I don't particularly care about the paranoid fantasies of the dysfunctional, but when members of the police are convinced that there are Satanists lurking under the beds of innocent Americans, that is when we must insistently stand up and tell them the truth about our beliefs. And so we have been doing,

I have been active in recent months as a consultant/expert witness regarding the practice of Satanism in cases concerning the religious rights of prisoners (individuals who have become members of the Church of Satan after their incarceration). Numerous prisons are very "liberal" where religious observances are concerned and some even have multi-million dollar complexes to serve the needs of their inmate population, yet when it comes to allowing Satanists to ritualize, or even have their literature, there has been resistance from some institutional authorities. We have been making headway in this area by demonstrating our credentials as a legally-recognized religious organization whose existence must be tolerated along with the other minority religions permitted. We do not seek special treatment for these incarcerated Satanists, simply that they be given equal treatment concerning religious practices. Also, we assist only those inmates whose professed Satanism is consistent with our philosophy, which has been clearly delineated in our publicly available literature and other media presentations.

It has never been the goal of the Church of Satan to take its place among the other world religions, with dutiful followers and neatly labeled congregations. No, Satanism

will permeate the societies of the globe as a secular lifestyle. Indeed, Satanism **has** penetrated the culture in many ways, and obvious imagery has particularly conquered the heavy metal world. Yet our religion is often not taken seriously. This can be used as a strength, for Satanists continue to influence larger cultural movement without being recognized as such, except by the astute - and some of our Christian enemies *do* know what we really stand for.

We do **not** intend to turn the vast insensate masses into Satanists. Nor do we wish to eliminate those whom we consider to be less than elite (though we'd definitely like to see their numbers reduced from the overwhelming majority they now hold). How then could we predators exercise our prerogative? The masses will do as always and follow their inertia. However, in the growing Satanic Age, we shall find desired situations and objects a bit more easily obtainable, and we shall have direct recourse to justice. In the interim, we will not be treated with any less respect than other religions.

While the Christians have been tilting at straw men, we have continued to extend our influence through society. We have defended real Satanism, and have spread our literature so that our fellows will know by what name they are to be known. Meanwhile, the altruist/egalitarians have continued to force situations into extremes so that even the dullard couch potatoes have come to see the error of this doctrine - *reductio ad absurdum* works again!

As always, we remain aloof from the hubub with our cherished objects and individuals, and when the time comes we **push** and direct the currents as they should naturally go. Our victory is assured as we are in harmony with Nature - avatars of the Universe's Order. We demand that *Lex Talionis* be the rallying cry for a return to justice, and that - as long as this present system lasts - those who are hired to administer justice, and thus act as agents of the state, will leave their religious prejudices at home. Not for nothing did our Satanic founding fathers create a Constitution which demands a separation of church and state.

So enjoy the ringside Colosseum seats and the spectacle of Christians being thrown to Christians, but keep an eye on those gullible constables. As our influence continues, we will see **real order** based on Natural law, not the criminal-favoring morass enshrined in today's "justice" system. And don't be surprised if some of those men and women in blue, who aren't the least bit gullible, put on Baphomets when their badges come off.

ELBOW-PATCH COMMANDOS BY BLANCHE BARTON

IRAN ACROSS A NEW BOOK on the Sociology shelves yesterday – *Satanic Panic: The Creation of a Contemporary Legend*, by Jeffrey S. Victor. At first glance, it's a much-needed objective debunking of the Satanic hysteria, analyzing it not from a Christian perspective, but from the standpoint of an academically-accredited scholar well-versed in the phenomena of rumor-panics. Upon closer examination, though the book is 310 pages long (minus appendices, notes and references), it is a relatively superficial analysis and adds little to the debunking books already out, such as *In Pursuit of Satan*, *Satanism in America*, and *The Satanism Scare*. Bulk is impressive to those of small minds, however, so I suppose the more anti-hysteria books on the shelves, the better. But there is a fault that is emerging with the "academic" anti-hysteric stance that we, as Satanists, should be aware of and prepared to combat. This article doesn't concern everyone who is in academia; I will use the term "academic" in the perjorative to define only those professors, writers and researchers who are too wrapped-up in their ivory tower cocoons to see what's happening around them.

It seems, in their recent passion for disproving the Christian myth of an international Satanic conspiracy, academics are overlooking the modern Satanic movement altogether. Instead of defining Satanism, and showing where the presuppositions by which we are damned by society are false (i.e. sacrificing animals and babies, drinking blood, holding weekly Black Masses and orgies), certain academics find it easier to say "there are no Satanists," period. Or, at best, that any "Satanic movement" is limited and inconsequential (therefore, not a threat to society).

In Victor's book, for example, there are only two references to "Anton LeVey" in the index, one of which reads: "In the 1970s, small groups calling themselves followers of Satanic religion developed. However, they really didn't receive much public attention. Even Anton LeVey, who is now touted as the Godfather of Satanism in popular accounts of the subject, was a relative unknown." What rock was this guy under? Didn't he bother to find out when the Church of Satan started? Or call up any media coverage of the occult scene from that time? Anton LaVey was getting **worldwide** coverage from 1966 on, hardly a "relative unknown." I don't make this point simply to defend Anton LaVey, but to point out that such glaring errors call an academician's research, objectivity and ego needs into question.

There is an underlying presupposition that pervades works like Victor's that indicates that he is buying into the very myths he is trying to debunk! That is a presupposition that Satanists are baby-sacrificing, blood-drinking murtherers. But there has been no evidence presented that such miscreants

exist so Satanists don't exist. It's easier to write Anton LaVey and modern Satanism out of history than to get into the polemics of exactly what Satanism is and, more importantly, what it is not.

Any Satanist should be deeply offended by this kind of shoddy dismissal of the real issues. It's like saying, "No, these people aren't really Jews who suck the blood out of babies, don't worry." The poor parents accused of abusing their children in Satanic rituals aren't really dirty Satanists. We all know how awful they are. Taking it a step further: "These people aren't really dirty, filthy, buggering queers. If you publically accuse them of such heinous acts, it could mark them for life – ruin their lives and reputations." The presuppositions remain. Especially in today's heavy PC climate, Victor wouldn't dare make those kind of assumptions about gays, or Jews. He never once bothers to define the tenets of modern Satanists, explaining that there is nothing in our philosophy about child sacrificing or animal slaying. He never asks, **"What would be wrong if they were Satanists? What's wrong with being a Satanist?"** He simply dismisses us.

It irks me that academics remained silent for so long, allowing the hysteria to build to such a fever pitch before they stepped in. Perhaps that's why they prefer to overlook us. Where were they ten years ago? We were yelling our heads off and left to dangle in the wind. Talk shows often didn't want us because we were the real thing and would blow holes in their breeder stories and generational Satanists. After all, what would Satanists know about Satanism? We'd only lie anyway, right? I'm sure you found yourself muttering, as I did, "Where are they? Where are the sociologists, the Freudian psychiatrists, where are the cultural anthropologists? Have we forgotten everything we've learned about mass psychology and the madness of crowds? Why aren't they offended by this madness? Why aren't they speaking out?" When we contacted them to back us up, they, safely insulated from the real world, would act as if the phenomenon wasn't happening and that it wasn't worthy of their attention. They didn't want to put themselves on the line. Their precious objectivity might be compromised; their colleagues might jeer. Now, after we've blown a hole in the wall, the academics come along on their white horses to clear up all this horrible mess, without even a nod to Satanists! Victor, for example, never bothered to contact the Church of Satan while writing his book – ostensibly on a topic we might have some experience with. Academicians are safe; they aren't Satanists and they have letters after their names.

Evangelists, at least, go out of their way to explain our vile philosophy, often reprinting the Nine Satanic Statements in their books of rants. The academicians seem to want to

pretend we don't even exist. So who is more threatened by our existence? And why? Christians need us. Now, academia needs us too, for our very emergence and growing influence has brought with it **Reason**. Yet, academia surely must have a monopoly on "reason." Hence, **the very grouping that has provided food for study must be purged by the established purveyors of enlightenment**. No wonder they're pissed off – they're supposed to be the smart ones, not us. Is it so threatening to find that there are other people out there who might know more about the subject than they do? Or are they just too steeped in Judeo-Christian myths *themselves*, regardless of their sanctimonious posture as defenders of rationality, to understand what true Satanism is? Perhaps we should, as Anton LaVey suggested recently, contemporize the Ninth Satanic Statement to: "Satan is the best friend academia ever had..." There is plenty of *prurient* interest evoked by Satanism in the academic community, just as there is in law enforcement circles. It's a lot more fun to spend department money to attend a seminar on "Satanic crimes" than another boring seminar on the finer points of suspects' rights or footprint casting. Satanism provides juicy grant opportunities, like studying the sociological and psychological profiles of whores. We've all seen the books by Jeffrey Burton Russell who managed to write an entire series of at least four doorstop-sized tomes on the subject of "historical" Satanism with barely a mention of the Church of Satan.

By neglecting the phenomenon of modern Satanism as defined and refined by Anton LaVey, sociologists and contemporary culture scholars are missing out on some very rich soil to till. They examine Satanic hysteria but neglect to adequately answer the underlying question: **What prompted it?** They study the symptom but overlook the first cause itself. The "Satanic panic" is a direct result of the rise in contemporary Satanism and the trappings of Satanism in modern society. Death or black metal music, horror movies and books, fashions, Satanic attitudes, New Age dabblings are all part of a burgeoning Satanic aesthetic. If sociologists or social psychologists want to study Satanism, why don't they ask themselves what the social conditions were and are that instigated the rise in Satanism in the first place – the "death" of God, the slipping away of "moral" underpinnings, the sexual revolution, the technological revolution, the disintegration of the nuclear family, a hunger for metaphors of strength and mastery in a world that is increasingly violent and oppressive... Now that would be a book! There are plenty of avenues of research to bleed grant money with if academics want to study Satanism, but they'll be forced to confront more than nude altars and drug-induced orgies.

As it is, academics who refuse to acknowledge a modern Satanic movement are taking one step forward but two steps back. The two main problems with this stance are:

1) **In trying to maintain their objective posture, they are compromising the validity of their research.** As with

any witch-hunt phenomenon, academics are afraid that, by explaining what contemporary Satanism is, they themselves would then be labelled Satanists, and their objectivity might be compromised. It is a simpler argument for them to pretend that real Satanism doesn't exist and is therefore no threat, than to get into the polemics of exactly what it is and, more importantly, what it is not. That muddies people's brains too much. Things get complicated. But by **not** acknowledging and defining the modern Satanic movement, their research appears superficial and incomplete. Therefore their conclusions **are** compromised.

2) **It perpetuates the problem.** Showing the Christian agenda behind most of these accusations and exposing the accusers for the liars that they are is half the battle, but it doesn't work toward communicating what Satanism really is. And it doesn't work toward protecting *our* religious freedom. Nothing is solved if a distinction isn't forced that there **are** a significant number of practicing Satanists, but that we aren't involved in illegal activities and, on the contrary, have a rational and life-loving philosophy. By underplaying our influence, our very existence(!), these "objective researchers" insidiously perpetuate the underlying myths. Then when people are found reading *The Satanic Bible*, or practicing rituals in the woods or in their own homes, the rumors, panic, and accusations continue. It still leaves a wide-open door for deliberate misunderstanding and righteous persecution. Real Satanists might still be in danger of losing jobs, spouses and perhaps their own children, because of wild, unfounded accusations. But Satanists will triumph. And simply saying we don't exist and therefore there is no Satanic "threat" evades that fact.

We can thank the elbow-patch commandos for their "brave and dauntless" stance, but Satanists, more than ever, need to come forward to kick them in the shins.

Witches! Have you been touched by Satan?...

...Or perhaps another supernatural or alien being? If so, I'd like to hear from you. I'm researching a new book on *true* womanly power, contemporary sexual mythology, and connections with Satanism and Evil. I'd like to get some frank answers from women who haven't had a chance to voice certain dark thoughts. Anonymity is assured -- names will not be required, but honesty is essential. To receive a questionnaire, please send a self-addressed, stamped envelope to:

Blanche Barton
Post Office Box 210082
San Francisco, CA 94121

INTERVIEW WITH ANTON SZANDOR LAVEY BY PETER EDMOND & PEGGY NADRAMIA

IN LATE SUMMER, SOUTHERN ARIZONA is often buffeted by wild and ferocious electrical storms. Such a display of nature's savagery had just occurred as we began this interview; our little circle was gathered on the covered patio to watch the incredible flashes of lightning and to listen to thunder crashing in the nearby mountains. A brisk breeze drove the few remaining storm clouds across a fragment of moon, and brought the scent of creosote bushes and ozone. We sat comfortably on cushioned chairs of old Mexican wrought-iron, the flagstones lit by a single hurricane lamp. The huge black Belgian Shepherd at the High Priest's feet pricked his ears at the far-off yips of foraging coyotes, but was otherwise motionless.

On Satanism: The Movement, and the role of the Church of Satan -

Anton Szandor LaVey: Among dedicated Satanists, there will be a direction toward living Satanism and promoting a Satanic lifestyle rather than simply doing rituals and exploring Satanic "theology." No, Satanism won't cease as a religion to become a political movement; rather, it will be activated more as a secular lifestyle than as a religious or theological set of principles.

Man needs ritual, so religious Satanism is an "opener of the way," to foster the eventual *lifestyle* of Satanism. We're hoping to develop practitioners versus parishioners. The Church of Satan's role, increasingly, will be to turn the latter into the former.

The present evolutionary stage, the one we're seeing right now, is for Satanism to enter the mainstream, to evolve from a religious to a secular lifestyle. Christianity has done the reverse; it developed from Man's precepts about following an "ethical lifestyle," into an organization, an edifice known as "The Church." It's entrenched. Man looks to the Church for rules, regulations, divine inspiration, redemption.

Blanche Barton: We make people *self-dedicated*, *self-sufficient* - the reverse of Christianity.

ASL: The secular powers-that-be know what we're doing, realize that this is the only way human animals can be weaned away from an outmoded belief system. The 1980's witnessed, for real Satanism, only a cosmetic persecution, nothing like the real persecution of the witch hunts.

On the surface, Satanism is economically disastrous. Our people keep things, honor them, cherish them - the expendability of certain goods will lessen a great deal.

But then, humans have been inculcated to be dissatisfied.

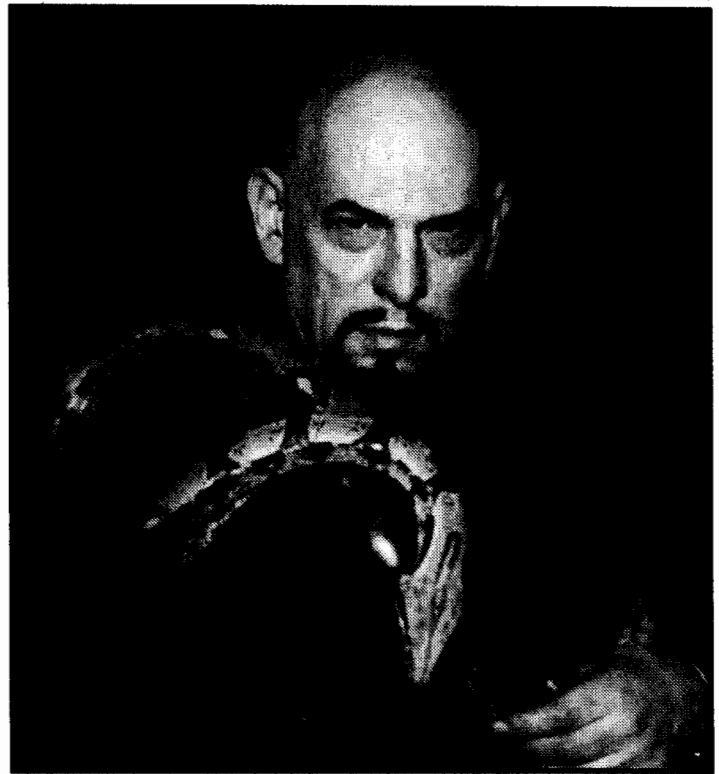


PHOTO: NICK BOUGAS

We can't change them overnight; the workability of this concept will be less than ideal. When Satanism is completely mainstream, planned obsolescence will continue for a time - business as usual. But there's a trade-off: there's money to be made by applying Satanism to merchandising. The streets are paved with gold.

Humans will buy products that appeal to individualism and reinforce stratification. Satanism won't knock the economy off for the multitudes. For every outmoded economic dinosaur, there will be a new Satanic opportunity. For instance, home architecture - since "anything goes," opportunities will abound for those who can create modular castles, total environments, anything fun, indulgent, childlike. For a popular culture already steeped in the Gothic, the past, the dark - "Dracular vernacular." Music - a return to something that's fading out, a new classicism and lyricism. Movies - where the "villains" are shown to be the "good guys." Stories, novels, a whole new literary realm based on Satanic justice. *The Most Dangerous Game* codified. *Death Wish* amplified.

All it takes is for the Satanic aesthetic to get out there, not just in anti-hero figures, but in ever-increasing areas like clothing, cars - all kinds of product design.

We're living in the Satanic Age now, but there's so much *static* - the static created by the last rustlings of Judeo-Christian ethics and procedures, inherent in the restrictions of our

bureaucratic legal system. "When there are too many lawyers, there can be no justice."

On the role of the Active Members of the Church of Satan –

ASL: They represent a conscious alternative to herd mentality; they should be viable role models for the rest of society. There is a growth potential for each member and by this, I don't mean that they should all wear black or buy more candles. I want most to encourage an individuality within a uniform mode that will benefit the whole. If you live by the Nine Satanic Statements, then you're a living embodiment of Satanism - a true role model. Even though we don't proselytize, true Active Advocates, true Satanists, are proselytizing by what they are.

They should also recognize opponents of the Church of Satan for what they are; they should recognize their intent to damage or destroy what we're fighting so hard to develop. And vanquish them. Deal with them as they deserve.

On the role of Magic: Group vs. Personal –

ASL: Satanic magic differentiates between rites, ceremonies, and rituals or rallies. To rally together as Satanists can be productive – gathering to share and celebrate a common philosophy can reinforce that philosophy.

A ritual, conversely, should involve only one or two people; the presence of others only dilutes the potency and effectiveness. If one wishes to practice Satanic magic and feels he needs a group, it should be noted that the mere presence of others not personally involved in the situation can lessen the potency. In a large group ritual, the generation of energy is confined to the identity needs of the individuals involved, rather than the goal or Is-To-Be the ritual is intended to produce. Better two than twenty – the latter serves certain social and identity needs and can bolster the participants, but does nothing to amplify the outcome. A real Greater Magic ritual is about the outcome.

Addressing claimants to the "Satanic Mandate" –

ASL: Mandate? Mandate? I never used the word. I thought a mandate was some kind of monkey – a cross between a mandrill and a primate. Or maybe something a spinster looked under the bed for or a gay guy went out cruising for. If you mean a bestowal of authority from a higher, supernatural source, I have no use for such horseshit. A "Satanic Mandate" is a *non-sequitur*, an oxymoron. I didn't know or care about any Infernal bestowal. I presented reasons for a Church of Satan – I wasn't inspired by any external source; I wasn't given "dispensation," or any "honorific." I would never be so presumptuous.

Recognize these claimants for what they are: self-deluded, pretentious goofs who must announce, must proclaim their exalted, self-gratifying status to all.

They lack any true identity; the only way they can have one is by stealing it from us. The Church of Satan's identity is established; they have to pretend it was bestowed by "supernatural" forces. My right I have made for myself. You know how I feel about hypocrisy and Goodguys Badges. Only when needed for one's survival. I don't got to show you no stinking badges.

But getting back to mandates, you really put a nickel in me on that one. For eighteen years, for example, one obsessive shit-disturber has been trying to undermine and extinguish myself and the Church of Satan – to pretend it's kaput, gone, disappeared. In the guise of receiving a "Satanic Mandate," this nut case endowed a "Temple" based on the supposed revealed word of the Prince of Darkness himself. Those who were suckered into what was really his Christianized warmed-over Madame Blavatsky Egyptoid kind of Rosicrucianism, were fed a self-help, personal success premise – not promise – called "Xeper," which as I understand it means "to become."

While ostensibly "Xepering" and "becoming," the main activities of this outfit consisted of Sons of the Desert type conventions where the supposedly defunct Church of Satan was the bottomless wellspring for gossip. Between conventions, an ongoing barrage prevailed of surly denigration of, yet parasitic dependency on, the Church of Satan and its founder: me – far more contrived than evangelical identity Christians or Wicca types.

Beyond a catalytic burst of notoriety involving alleged child molestation, this mandated "Temple" and its progenitor did absolutely nothing to produce evidence of any remotely Satanic plan, purpose, direction or implementation during its entire existence. At best, just being around provided the media with a readily exploitive alternative to the Church of Satan. In other words, "the other bunch of Satanists."

My unsolicited advice to this mandated Temple and its supernal potentate is to take your mandate, go out among the world of mere mortals, cease your parasitic dependency upon me and my finest and, if you can, *do something*. Or at least, as they say, "get a life." You got your goddamned mandate, so Xeper-De-Doo-Dah and either get the show on the road, or fold up your tents and silently steal away – 'cause you can't do business with a surly Temple.

On "Authentic" Satanists –

ASL: We must resist any attempts by individuals, groups or agencies - Christian, "Satanic" or otherwise, to differentiate Satanism and Satanists into denominations. Check the copyright dates; there are no ecumenical Satanists!

I'm all for individuality within the scope of Satanism. If anyone wants to start his or her own thing, fine. If it's basically

a spin-off of real Satanism, it's still Satanism. If not, it's either Christian "new age" mysticism or Christian blasphemy.

On fascism –

It seems apparent that Nazism and fascism sell. It's too horrible to contemplate (smacks lips). I could write a book – and maybe will – on the repulsive attraction of tyranny. It would speak of aesthetic imperatives and Jewish doctors and lawyers who drive Mercedes and BMWs and latter-day hippies in VW Beetles and WASP Yuppies whose non-lives are perpetuated by every manner of techno-goody cunningly fashioned by sneaky Jap sub-humans. Of all things fascistic, even greater than the forgetfulness of past orthodoxies, the aesthetic of dominance is making its mark. There'll be a lot more to come.

I won't even get into the clichéd defense of National Socialism: "There were some important things which should be studied – we shouldn't condemn the whole thing without extracting the worthwhile." So what else is new? I think young people are doing a pretty good job of extracting the pay dirt from fascism. Unlike the hypocritical Yuppies, they're plugging into what feels and looks and sounds good about it. No guilts, because they weren't around at the time of World War Two. Their parents, most of whom weren't around either, are the Boomer inheritors of post-war jitters and misgivings who had to yell "peace" and "love" until they were hoarse.

If a neo-fascist look – and outlook – makes for men who look like men and women who look like women, I'm all for it.

What is the greatest fear people need have of Satanism?

ASL: That they might have to think for themselves.

Don't miss Issue number 18 of *The Nose*, that wonderfully iconoclastic magazine, as it features a fashion layout with Dr. LaVey – "Full Devil Jacket." This includes spiffy photos of Dr. LaVey and the denizens of the Den of Iniquity, as well as two curvaceous blondes – one of whom is Blanche Barton! Images are accompanied by quotations from *The Devil's Notebook*.

To order, send \$5.00 to: **The Nose Magazine**, P.O. Box 31353, San Francisco, CA 94131.

FOR SALE: 1 paperback copy of *The Devil's Avenger* by Burton H. Wolfe. Book will go to the one producing the best offer. **CONTACT:** Steve Schultz, P.O. Box 11704, Portland OR 97211-0704, U.S.A.

**"When Guns Are Outlawed,
Only Outlaws Will Have Guns..."**

...has its parallels. When heterosexual procreative sex is discouraged, only the unfit will produce children.

If you were an exponent of, and participant in, herd behavior and mentality, would *you* tolerate, much less encourage, the birthright of little enemies of the State?

If beauty is in the eye of the beholder, what the world needs is a new class of beholders. A class with clear vision and undrugged minds who can reaffirm an aesthetic almost lost from sight. An aesthetic standard of sights and sounds proven by the predictable honesty of their forms – forms which will regain the dignity and invigoration of Western Civilization at its zenith. For this, we must resurrect the past at its most stimulating, that it might be presented to a bold young race. This bold new race will be the vanquishers of muddled mediocrity and economically-induced ugliness – the kind of contrived ugliness masquerading as beauty that only the tasteless, inept and insecure could foist upon an overburdened world.

–Anton Szandor LaVey

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PRETENDERS TO THE THRONE REGARDING THE TEMPLE OF SET

THROUGHOUT THE TWENTY-EIGHT YEARS of the existence of the Church of Satan, the organization has continued to expand while its character has undergone a number of carefully-planned developmental phases. In the process, we have at times found it necessary to eject individuals who have acted in ways that were not in keeping with our high standards for social behavior. We have also had a small number of individuals freely depart from us, finding our means too challenging to their false images of personal superiority. Neither types are ever missed, as the true elite of talented, highly-motivated, productive, creative, and above all, independent individuals still find their way to us.

There have been those who would attempt to imitate us, but they usually discover that our shoes are far too big to fill. Short-lived spinoffs have included The Church of Satanic Brotherhood, Ordo Templi Satanas, Order of the Black Ram, Church of Lucifer, Thee Orthodox Satanic Church and so on. None of these has prospered or even affected the course of Satanism, as they have quickly collapsed due to the lack of energy or direction. One group formed by ex-members of the Church of Satan which has continued to exist, albeit as a small and fairly clandestine "vanity" organization riding on the funds provided by its "high priest," is the Temple of Set. This bunch is significant only in that they continue to try to ride upon the coattails of the Church of Satan, and indeed even publicly claim to be the "successor to" and "custodian of" the Church of Satan. You might have come across some advertisements or writing influenced by these Setians. Don't be fooled; they are not in any way associated with the Church of Satan and their tales of schism are convenient diversions. Let us examine from whence this group appeared and clear away their false claims.

In 1974 C.E. the Church of Satan instituted its fourth phase of development. The thrust of this phase was to re-orient the members at all levels to proceed on a far more independent course. Previously we had issued charters for formal "Grottos" which were small congregations comprised of Satanists in specific geographical regions. It had been discovered that these formal Grottos led certain members to confine their efforts at personal advancement to the realm of the Grotto alone, rather than towards the success in the outside world which is of paramount importance to Satanism. Certain members were far more interested in trying to gain elevated rank yet were merely competing in the Grotto's social arena. They neglected to develop their talents and forge ahead. Many other members were strong-willed individualists who did not mix well with other Satanists. Rather than functioning as bases for the development of Satanic strategies, these groups often became shields against true advancement, filled with huddlers who were solely interested in internecine strife. Not

everyone involved fit this picture, but there were enough to make it obsolete as a system of growth.

The new phase stressed independent functioning, keeping individuals separated to pursue their own goals. If Satanists used their initiative to find their fellows, and they wished to informally create groups for socialization and ritual, that was most acceptable. But the momentum for the existence of these informal groups had to come from the social compatibility of the constituent members, not geographical proximity.

This phase of isolation, which laid the groundwork for a much broader base for Satanism as a movement (seen today especially in the commercial acceptance of Satanic imagery in the popular Heavy Metal music business), was upsetting to the pen-pal and "coffee klatsch conclave" members, whom it was basically designed to ease out of the way. Michael A. Aquino, at that time the editor of *The Cloven Hoof*, had attained the IV° and was injecting a strongly supernaturalist bent to the *Hoof's* articles. Mr. Aquino had a history of creating documents which he claimed to have transcribed from superhuman entities. These include the *Diabolicon* (1970 C.E.), a series of statements from Satan, Beelzebub, Azazel, Abaddon, Asmodeus, Astaroth, Belial, and Leviathan, as well as the *Ninth Solstice Message* (1974 C.E.) which declared Anton LaVey a "daimon."

Dr. LaVey who, then as now, had a firm grasp on the Church's tiller, began to implement the phase which had slowly been evolving over the previous two years. He had even outlined the basic concepts for this formal phase during the summer of 1972 C.E. in a letter to Aquino, stating that the "social Satanists" and their "limelight loving" priests contribute nothing to Satanism as a movement, and that they would fall by the wayside when they didn't receive the attention they sought by starting their own "churches." LaVey wrote that he had far more respect for his "underground clergy" who were very productive in the real world. Aquino did not accept this, especially Dr. LaVey's awarding of priesthoods to non-esoteric, non-public achievers and thus he would no longer be privy to even the small amount of information regarding underground activities that had previously been given to him. LaVey was determined that the status of Church members should reflect their standing in the world outside of the organization. Degrees are not reflective of simple book learning and esoteric knowledge, but the actual application of Satanic principles towards personal advancement. To this end, the Church would honor values given to it in kind with degree recognition as would be deemed appropriate by Dr. LaVey. The achievement of degrees via written tests was not to be abandoned at this time, but this additional means of advancement was now open to the "above-ground" members. This

was formalized by the new phase in 1974 C.E. and outlined to Aquino in May, during one of his rare personal meetings with Dr. LaVey.

Aquino did not protest this policy at the meeting and later claimed this alternate route to advancement as a public reason to announce a break with the Church of Satan, accusing Dr. LaVey of "selling" degrees. He wrote letters to his handful of pen-pal cronies, fellow mystics who had also mourned the new phase, and they too resigned to go off with Aquino and form their own group. Aquino had wanted to start a "Second Church of Satan" but was thwarted by copyright laws. Instead, recalling his readings of Egyptian history and mythology, he claimed to have invoked Satan (in whom he literally believed as an entity) and to have been answered instead by Set, the "actual" Prince of Darkness who, through a series of realizations in Aquino's mind, caused him to record as Set's answer a document which he titled the *Book of Coming Forth by Night*. This "supernatural revelation" supposedly gives him the right to supercede the Church of Satan. Doesn't that sound familiar?

Aquino would like you to believe that the "entire priesthood" of the Church of Satan followed him in departing. This is untrue, especially as there were many underground members, including priests and higher, of whom he had no knowledge. The Church of Satan was at that time, and still continues to be, a large and highly stratified organization with many discreet individuals placed in positions of power. As Orwell had envisioned in his classic *1984*, it is not an organization in the usual sense as it is held together by an idea whose time has come, which is indestructible. The departure of less than thirty members can hardly be called a schism. This was instead a welcome housecleaning of an element that had become less than desirable to the future development of the Church of Satan. And thus the fourth phase functioned as planned and Aquino became one of those who, as predicted in 1972 C.E., fell by the wayside.

The ex-Satanists who formed the Temple of Set follow a path quite different from that of the Church of Satan, which has never veered from its dedication to rational self-interest, indulgence, and a glorification of the carnal and material. The belief in Set as an actual entity with whom followers may commune is in marked contrast to our disbelief in any external diety figures. They have a consuming preoccupation with rank and status within their organization, thus titles and medallions of degree level are eagerly sought by members to affirm their position in the pecking order of the temple's internal world (particularly evident at their "conclaves"). This is not surprising considering Aquino's background - a boyhood steeped in military academies and in pursuit of Boy Scout merit badges. The Church of Satan retains its right to grant degrees, but these are still based on an individual's achievements in the outside world and his level of freedom from herd conformity and independence from forced interac-

tion with the masses. Striving for fancy titles and rankings is not a part of Satanism. The literature of the Church of Satan is published and distributed worldwide to any interested individuals. The Temple of Set prints "private" literature available only to members, and some of it is limited to those of the correct rank. To further learn about these ex-Satanists, you might choose to contact them for information, but be forewarned that real Satanism is not hiding underneath their academic exterior. A worthwhile and informative study by an anthropologist who joined the Temple of Set is *The Magicians*, by Gini Graham Scott, Ph.D. (New World Books, 308 Spruce St., San Francisco, CA 94118). This will give you insights into their beliefs, practices, and social interactions.

We have dealt here at length with the Temple of Set to lay to rest their propaganda. They are not associated with the Church of Satan in any manner. We do not see them as being in any way significant to the future of Satanism. Dr. LaVey still proudly stands at the helm of the Church of Satan, the flagship of the movement he launched in 1966 C.E., and shall continue to oversee the forces he has put into motion. The Church of Satan is the foundry, forging the iron Will that shall continue to move the minds and hearts of humanity's elite who are even now reaching out to claim the future as their domain. They shall be the inheritors of our legacy as well as the writers of our history for the next twenty-five years, and far beyond.

[Editor's note: This article, in a slightly different form, appeared in *Dark Lily* #13 as a response to the misinformation being spread by TOS in England at that time. This reprint was occasioned by questions received by our various contacts regarding TOS and its curious, and dubious, claims.]

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MY DARK SATANIC LOVE

BY PEGGY DRACULA

I SEE A RED DOOR, and I want to paint it black. I'm one of the things that goes "bump!" in the night. I'm a born Satanist. I'm a happy little blob of custard and you can't nail me to any wall; in fact, I'd pull those nails out and aim them at *you*. Tell me how negative I am; tell me how I'm filled with hate. You're not just stupid – you're wrong.

Dracula loved his brides. Dr. Frankenstein loved his monster. My Satanic love burns fiercely; it's perfect and uncompromising.

Firstly, necessarily, I love myself. I'm my own God, after all, and I put no Gods before Me. I'm uppermost in my mind; I always bring me flowers. Sometimes I realize I could have done something better; sometimes I make mistakes. It's wonderful how I learn from these things; it's exciting to have an opportunity to be an even better Me. Even when I deny myself something, withhold gratification, it's always in order to enjoy something even more fulfilling and worthwhile down the road. This is why I can hate so purely, so irrevocably, anything that wastes my precious time, energy and attention.

Along with Me, I love He Who Is Not Me, my husband. He is, for one thing, the consciousness in which I can see a wonderful reflection of my own God, myself. His love for me qualifies him with the very best of taste and discernment, after all; he obviously knows what's good for *him*. My cells respond to his pheromones, and being around him gives me a heightened feeling of happiness, contentment and well-being. The shape of his face is the dearest sight in the world to me. He is my mentor, my master, my very best friend; I have placed with him my perfect trust, and he accepts it as only a real man can. His hopes, dreams, goals are mine; his disappointments are mine, too, and thusly I hate whatever distresses him or gets in his way. This hate, too, is black and pure, like gunpowder; it can burn as brightly and as feverishly as my love.

Next, I love my tribe, my folk, those who are like as me. They can be friends or family, but in my heart they are simply my tribe, and the Black Flame burns within all of them. They light my days and bring me joy through their achievements and antics; they make the world a more interesting place, and only a Satanist knows what a gift that is. Sometimes they are close enough to share food or warmth or simply company; sometimes they are far away, voices on phone lines, words on a page. But they're always in here, part of me, my folk. I cannot feel indifferent toward those who would distress my tribe. He who attacks them attacks Me; he who places obstacles in their way earns my ire, my enmity, my hate.

As a natural-born Satanist, I'm joyfully free of the Judeo-Christian-Islamic bias against non-human animals, and so have never questioned that what I feel and have felt for my pets is

pure and simple love. I love them more than I love many people; I value their lives more highly. The Black Flame of Satan burns dark and soft in animals, at its purest and deepest. I bristle and chafe at the laws that give destructive, unwanted, horrid little children more rights than my dog has. She is my property, and I can only protect her as such. A product of a thousand generations of breeding for domestication, for compatibility with humans, she is nevertheless only a hair's-breadth away from wild. As highly as I treasure her life, so deeply does my hate run for those who would be cruel to her. I bare my fangs at them.

I love everything that belongs to me, all my stuff. I love my books, my music, my pretty china, my coffee machine, my raincoat, my old, soft green blouse. I hate anybody who would steal, destroy or disorder my precious stuff; why wouldn't I? What value could such a creep have that would exceed that of my heavy stoneware mug, my perfect leather bag?

Contingent on all of this, I love the world. It's so beautiful, so perfect a setting for my God, Me. I love mountains, the sea, acres of trees without a single house, rows of houses all antique and charming, museums, fog, delicious nourishment, quiet afternoons, star-filled nights. If only there weren't all these anti-life bastards who want to fuck it all up, who hate themselves so much they have to destroy the source of their own sustenance. I hate them. Only in the depths of the Black Flame in my heart is it known how much I hate them and what they've done to the world, these library-burners, these child-molesters, these people who, as Charlie said, kill things that are better than they are. When they ask why we hate Christians, can they ever really understand the answer unless they love as we do, love with the dark, Satanic love of life and self?



CARNIVORA #1, BY TIMOTHY PATRICK BUTLER

COPING WITH INVOLUNTARY HUMAN CONTACT PART 1: GROCERY SHOPPING BY TIMOTHY PATRICK DITLEY

TRY AS ONE MIGHT, there is almost no means by which one can avoid shopping for groceries. Eating is not only pleasurable, it's necessary, and I doubt that most of us have the financial resources to eat at our favorite restaurants every night. Grocery shopping is, therefore, imminent doom on a weekly basis.

All of the Nine Satanic Sins are in painful evidence at the supermarket, no matter where or when you might deign to shop. I always seem to arrive just after a busload of Senior Citizens or retards has come to stock their larders, or I end up going the same day that welfare checks and food stamps have been siphoned from mailboxes, or I arrive when there are no operable carts, when the aisles are crowded with boxes of Toaster Strudel and Velamints, when the line at the delicatessen is 150 yards long and wizened crones bleat that their olive loaf isn't cut thinly enough, when the only packages of meat available are eight pound "econo-paks" for Catholic families, when the only bananas left are pthalo green or black and foetid, when it's triple coupon day, when it's two days before some painful Xtian holiday like Thanksgiving or Xmas, or when someone forgot their checkbook, their credit card, their money, their brain.

I have seen (and this is all taken from actual experiences of the author) a man thumb-fuck a package of chicken breasts as his wife decided which cut of poultry that they'd be consuming that week. I've seen an old man take a plum from a display, put it in his mouth, produce a pit or seed, and throw the pit or seed **back** into the display. I've watched as old women have taken from three to five minutes in choosing the right bell pepper for **them**. I've seen acne-faced deli boys with colds make sandwiches for store patrons, sniffing and coughing all the while. I've seen tubs of chicken livers left at the register (near *Soap Opera Digest*) by people who decided at the last crucial minute that they didn't want chicken livers after all. I've seen welfare moms knock a jar of tomato sauce (or apple sauce, or mayonnaise) onto the floor, and keep right on going.

People (meant in as derogatory a sense as possible) consistently make untelegraphed U-turns without looking behind them, their carts inevitably bumping into some fragile, glaze-eyed hag - or **me**. People will spend **hours** gazing (for I am certain they are not **reading**) at the labels of every brand of canned beans that the store stocks, and then decide that they never wanted canned beans in the first place. People will squeeze the shit out of the last loaf of your favorite bread and leave it. People will put their oily mitts upon all manner of fruits, vegetables, meats and baked goods without having intended to purchase any of these things. People suck. I hate them.

The corporations that produce all of the stuff in these stores suck, too. There is always some idiot (usually a horrid, maternal type) giving away free samples or coupons in which I am **NEVER** interested, although they will often go out of their way to insist that I **am**. I do not **use** coupons, and I do not want anything free that **you** want to give to me. Among the things that have been proffered to me: "Weight Watchers" stuff (Whatsa matta, am I too fat?!), little "Pizza-Snax," and diarrhea medicine (my personal favorite).

What's a law-abiding, blood-sucking, Devil-worshipping cultist to do? Here are some suggestions, but I'm sure you all have your own solutions already (like sending someone else or packing an Uzi).

1) Go at night, preferably after ten o'clock. The drawback with this is that many places seem to close their delis and meat counters at night, even if they're a 24-hour operation. There will, however, always be *some* good time to go; I've found that the herd's grazing hour (5 - 6 pm) is usually not *too* crowded.

2) Become a cannibal. This option will not enable you to avoid shopping entirely, however, as you still must purchase condiments and desserts.

3) Look mean. Dress in leather. Scowl. Although an obvious solution Satanically, it is truly inspiring in its effectiveness.

4) When some idiot is blocking your way checking out the maxi-pads or whatever, intone "Excuse me," in as melodious a tone as possible, and if they ignore you, **ram your cart into them**. (See Satanic Rule of the Earth #11.)

5) Memorize the store, and buy the same things every week. It's the same fucking store. Get out of this Hellhole as quickly as you can! I am usually able to buy sixty dollars worth of groceries (a week's supply) in about fifteen minutes, if I do not bring my beloved. Bringing your beloved will at least double your time.

6) Put the heavy objects in your order on the conveyor belt **first**. I cannot emphasize this point strongly enough! The retard (and often enough, it really is a genuine retard) who bags your groceries **will not** be attentive to the various weights and masses of the elements of your purchase, and at least half of your stuff will otherwise be annihilated.

6) A. Bag your own groceries, you lazy shit!

7) Estimate the cost of your order *before* you even go to the store. You will thus avoid personal embarrassment, and my wrath, should I be behind you.

And put your goddamned cart back where you got it!

What is described above is the result of a consumer-oriented society, where demand for useless and unnecessary products is created by advertisement. How many different

types of sugary cereal do you think there would be if there were no advertisements or promotions for them? Once again, the orchestrators of the Invisible War have turned a basic human need into an arena for the indoctrination of the masses. Until *Leviathan's 24-Hour Foode Shoppe* is opened, our contact with the herd, though involuntary, is necessary. So the next time you need milk or pork or watermelon, growl a bit at the old lady next to you. You'll feel so much better!

I Hate Everyone

by Timothy Patrick Butler

- 1) People are ugly.
- 2) People are stupid.
- 3) People are lazy.
- 4) People are cruel to the wrong entities.
- 5) People are kind to the wrong entities.
- 6) People are gullible.
- 7) People always appreciate a little sarcasm.
- 8) People have bad taste.
- 9) People are irresponsible.
- 10) People have no sense of humor.
- 11) People insist upon being poorly educated.
- 12) People insist upon being ripped-off.
- 13) People insist upon paying high prices for bad food.
- 14) People smell.
- 15) People do not pay attention to what they are doing.
- 16) People insist upon living in close proximity to one another.
- 17) People assume that everyone is everyone else's friend.
- 18) People assume that relatives should naturally get along with each other.
- 19) People assume that "going out," getting drunk and having a five minute fuck once per week is not only necessary, but desirable.
- 20) People are afraid of anything that conflicts with their programming.
- 21) People assume that one's worth can be discerned by one's occupation.
- 22) People assume that the more widely a thing is done, the more correct it is.
- 23) People think that God, UFO's, psychics and horoscopes are real and important.
- 24) People lie in attempt to cloak their deficiencies.
- 25) People occupy too much space, use too much raw material, and impinge upon too much of my valuable time.

Why are there so few persons?

"Why is there so much trouble in this world?"

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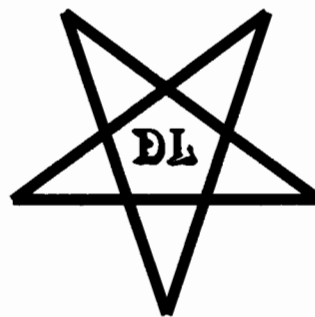
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Does Satan Drive a Pontiac Firebird? AN INTERVIEW WITH KING DIAMOND BY MICHAEL MOYNIHAN

KING DIAMOND MAY BE FAMILIAR to some readers as a popular heavy metal musician with an unmistakable voice, bizarre stage shows and a series of concept albums with allegorical themes. But that's not all - he's also an unrepentant Satanist.

Emerging out of Denmark in the early Eighties with his previous band **Mercyful Fate**, he's had an undeniable influence on many areas of modern metal. After two initial LPs, he began a rise to prominence with a second band, named simply after his stage persona, **King Diamond**. Numerous records (released on the Roadrunner label), world tours and interviews have appeared since then, all the while with King remaining sincere in his beliefs.

A pleasure to speak with, both cordial and articulate, he certainly doesn't fit into any stereotype of the typical rock star. The following interview took place via telephone in late 1992 from his homestead in Texas.

What kinds of music have influenced you over the years?

I listen to a lot of different music back home here, all kinds of music - classical too. I try to listen to a lot of different things, but when it comes to playing I only want one thing and that has to come straight from my heart. Exactly what I feel, that's what I want to do.

Can you describe what creates that?

I think the instruments we use - because we use a lot more than just guitar, bass and drums. We orchestrate a lot of things in **King Diamond**, even with just guitars, we tend to orchestrate them in what I guess is kind of a classical way - coloring it with a lot of different moods. And then you can really underline it with cellos, violins, harpsichords, good old-fashioned Leslie organs, and that is what we're using quite a bit of in **King Diamond**.

I've always thought you can draw some comparisons with heavy metal and classical music.

Definitely. There are bands that are playing the basic three-chord songs, which can be nice to listen to, but for me to do something I need to satisfy myself and feel that I've gone a step further or that I'm covering a different area than what I've done before - and trying not to repeat myself and not take riffs that I've used before, which is unfortunately the case for some bands. So to really try to do something else. And also because we're so involved in trying to create different moods, we'll end up with songs on the album that that differ quite a bit from

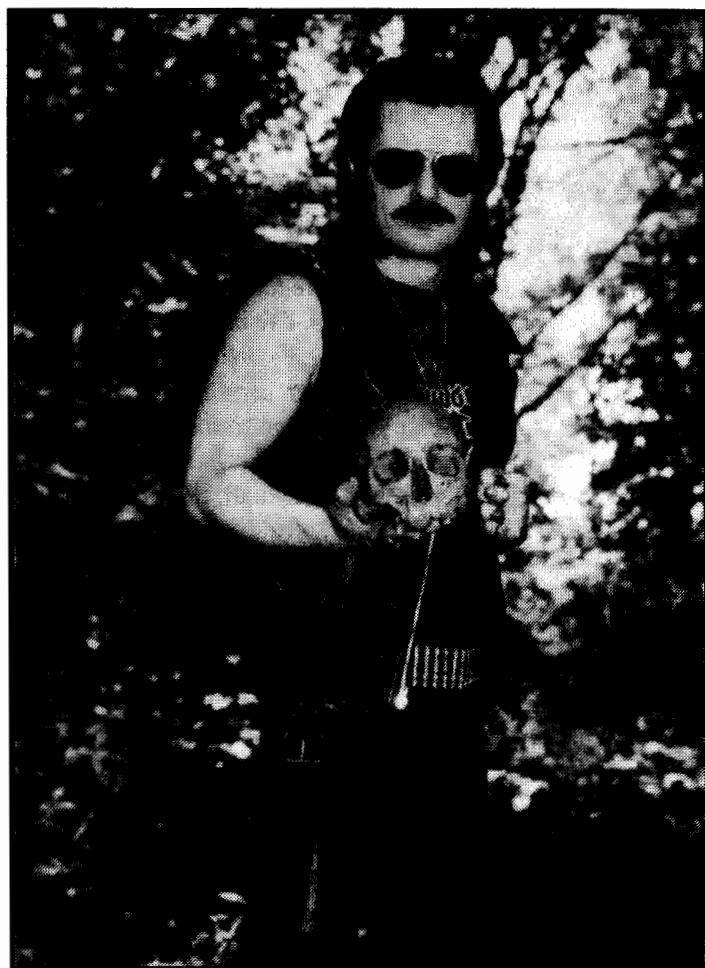


PHOTO: JOY LAMBERT

each other. A lot of different tempos - changing the tempo within a song is something that does a lot for me. With many bands you can start a metronome at the beginning of a song and it'll go the whole way through the song - no matter what, they don't change the tempo. And changing the tempo is really hard - you have to stop thinking and start thinking in a different way, which makes it hard to perform. That's satisfying for yourself, to pull that off.

So in writing is it still very instinctual, or more a conscious thought process?

It's what I feel, you know. Some parts of songs, like the major part, can be super simple, because that's the mood that feels right there. It doesn't need to be complex, that's not the idea. I don't sit down and think, I've got to come up with some complex riffs or otherwise this song won't work. If it works from feeling, then it works.

Is there any time of day when you prefer to write?

Well, it usually has a better atmosphere in the night, definitely. I do a lot of work in the day too, but I'm not dealing with an open window and the sun coming in – I couldn't work like that! I pull the blinds and turn off all the lights...

How did you discover Satanism?

A long time back I had some really weird experiences with what I guess you would call "the occult," or the other side, the powers of the unknown... which, there was no way of explaining it – there was nothing like mass-psychosis or any bullshit like that, it really happened. I've had a lot of these experiences but the first time was really weird, because I'd never experienced – and definitely not been aware – of anything like that before. It made me go to the library and get a lot of books about the occult, start reading about it. And whenever you talked about, or heard about, that word "Satan" it was: bad, negative, killing, slaughtering, being evil, evil, evil. And that's probably the way most people see Satanism, *they have no idea*. They've based it all on what the Church has said in history and unfortunately quite a lot of bands who are dealing with "Satanism" are actually dealing with *Christian Satanism* – it's exactly the view that Christians would like people to have on Satanism.

I think it's unfortunately just all that these kids know.

That's true, exactly. And then one day in an occult bookstore I saw this book that LaVey wrote and I thought, wow, I'll see what this is like and I'll give it a shot. Because I didn't really know, apart from what had been written which was so damn negative. So I thought, I'll find out here the best way, from the source itself. So I read the book and thought, "Hey, this is the way I live my life – this is the way I feel inside!" It's not like it was a major religion or anything like that, it was a lifestyle that I could relate to 500%. And it's just nice to see your own views and thoughts in words, in a book. It comforts you in some way. And that is how I felt. Another thing I really like a lot is you're given a big, open space for whatever you want to believe in when it comes to the other side, the afterlife, the beforelife, or whatever you want to believe in. Whatever you want, you can do what suits you best, without feeling you're doing something bad or something wrong – which is not the case in most religions, where it's like: follow this or you're out! We're all different individuals and we all have our different views, even if it's a simple thing like a car – we don't all like a red car. Some like it red, some like it blue, and it's the same with anything. That's the main thing. You should also be allowed to have an individual choice, even when it comes to where you're just thinking within about what might be later on, what happens when I die, why am I

here. There are a lot of thoughts you have when you're not even putting anything into action directly. You should definitely be able to have a free mind there, and whatever suits you best, you should believe in. Then of course, you *are* a certain way, and that comes out into your actions.

Christians would like to imagine everything is black and white, according to their own belief structure.

Yeah, and that's what I really like here – it's not like a dictatorship religion with "do this" or "do that." It's not even really described, when it comes to beliefs – because it's up to you. If people could only accept each other for being each other and having different views, and then judge each other by *personality*, which I think we should. Then we'd have a much better world. That was very much what our last album, *The Eye*, was about – the misuse of power in religion, any kind of religion. Even though it's (fictionally) written, it's actually historically correct. It depicts a lot of stuff that was done in the name of Christ – horrific stuff.

Do you remember how long ago it was when you first discovered *The Satanic Bible*?

I think it must have been 1981.

And it had an immediate resonance?

Oh yeah, and you'll see it reflected in our early lyrics with *King Diamond* and *Mercyful Fate*. I used the word Satan at that time, and it had a very specific meaning for me – not the one that other people had. So I was involved in misconceptions immediately, from the first thing. A song like "Satan's Fall" from the *Melissa* album, for instance, it opens up with exactly that Christian view that I'm talking about, that I don't like bands portraying. But there are only two lines in the whole song that are actually the *essence* of it, of the lyric, and it says: *Use your demon eyes/Uncover the disguise*. And the song opens with "7 Satanic Hell preachers, bringing the blood of a newborn child" – exactly all the stuff I'd read that I was so pissed off about after I had finally found out what it was all really about. But then I say later on that if you really want to put something down – it doesn't matter what it is, it doesn't have to be Satanism or a religion – you should experience it first, or you should at least read about it from the source. You could say, like, a Pontiac Firebird doesn't handle well – some people might say that, some might say the opposite. But how can you say it *if you never drove one* – just because you heard some jerk say it? You need to experience things yourself to be able to take a stand – you can't just take everyone else's word. Because they are individuals too, with their own little viewpoints... you have to be aware of that constantly. And that was brought out in that song, but it was covered up – it

was covered up too much in fact. And at that time, not many people knew about these things – it hadn't been described at all to very many people what it was really about. So immediately when they heard the word *Satan* or *Lucifer* they were scared shitless, hair standing on end everywhere, and "God, this guy's evil!"

Well, "evil" is another one of those words that's pretty open-ended.

Yeah I know it, and again as I say, it's all individual. It might be evil to somebody to kill a rat in an experiment, to see if we can come up with a drug that will save people. To some it's evil to kill that thing, but other people don't take that view at all – they find it evil to *not* take that opportunity to try and better the human race. It's a matter of viewpoint, what's good and what's evil. Of course most of the time you have common sense guidelines, but in a lot of examples you can come up with these things where there is no black and white, it doesn't work that way.

So would you define your own Satanism as extreme individualism?

Pretty much so, but also you recognize who you are, and you appreciate it. You try to get the most out of it, without feeling bad about it. There are so many things, and why should you feel bad about them, because what you're doing is just natural human instinct? So what's so bad about it? We were made that way, that's the way we came out. We have these human instincts and if we don't go by them we won't survive. It's as simple as that. And those who are trying to tell people: "Hey, go by this book here and you'll be saved forever." ...god, you will not be saved! You'll be the easiest victim of all.

If these people really followed Jesus' commandments they'd be perpetually stuck on the bottom rung and at the back of the line.

We'd still be in the stone age! Fortunately it's a minor part of the population who are like that. There are a lot of people who might consider themselves Christians but they don't act it out like that, according to the book anyway. It's only these preachers who are unfortunately able to get air time on TV. I watch that sometimes, just to get a cheap, good laugh you know – it's amazing, the loss of good actors we have within the field! And again, I'm not sitting here trying to condemn anybody, not at all. I'm saying, if somebody is Christian and is getting something out of it, without hurting anybody, then stick to that belief. Great – though, I don't want you on my team!

Were you ever influenced by the pagan religions of Scandinavia?

Of course you're influenced by it and you hear about it - it's deep within the culture of the whole country. The old Vikings, the castles you can go and visit. I've visited a lot of them and I'm very much into this stuff, we've got it all there. Definitely...

How did it come about that you met Dr. LaVey?

I ran into his daughter Zeena, in Los Angeles, it must have been in 1988 or something like that. She came to one of our shows, and of course I knew who LaVey was, but suddenly some of our crew guys came up and said, "There's somebody from the Church outside who would like to get in and she says she's Anton Szandor LaVey's daughter." So I said, "Well, let her in, let's see if it's true." And yeah, it actually was. So she went back to the hotel with me and he knew of me and checked up on all our interviews and music and things like that. And one night we played in San Francisco and a couple of people from the Church came to the show and came up to me and said that he'd like to invite me to come by. And I said, "Wow, I'm not going to pass up that opportunity!"

It's very moving to actually speak with him.

Definitely. And that made an impression for life, no doubt about it. Spending the night there, just feeling his presence, getting to know the charisma he has, the intelligence and the humor... It's so far from what a lot of people probably imagine him as.

He's a true gentleman.

Absolutely. And the letters I've received from him... I've been given the privilege of calling him whenever I feel like it, and I haven't used it yet. I don't want to misuse his hospitality. Some day I might really feel that I need to talk to him about things and then I'll take up the opportunity.

Do you consider the music you're playing to have an inherently Satanic content? For example, Dr. LaVey has certain music, especially old songs from the 30's and 40's, which he holds to be particularly powerful.

Well, of course that's the music he grew up with, that was some of the input he got. And even still today I, by far, listen mostly to bands from the early 70's. It's just a fact. And I grew up with that stuff. But the main thing I think, if you want to label music Satanic, is you should look at the artist and see, does this stuff really come from the *inner feelings*? Is this person really letting out his true feelings into this stuff, or is it

just a bunch of fake shit to make money? But labelling music is something I don't like very much. A lot of people ask, "How would you label your music?" But I *never* label my music – I don't say it's death metal, or Satanic metal, or classical metal, or whatever. I don't care. I write some music, with certain instruments, and this is the way it sounds. If you like it, buy it. If you don't – too bad!

Do you think the fans of Mercyful Fate and King Diamond understand some of the ideas you're putting into the music?

Well, I make pretty sure that nobody can come and say, "Hey – you are trying to influence people into doing this or doing that," or "You want to convert people" and so on. No way. I raise a lot of questions, definitely. But I try not to give – in straight words – an answer of what I feel about it. You'll never see me doing things like that. People have got to make up their own minds. And if people are not interested in getting anything deeper out of words on an album, that's fine too. We are entertainers – we're not priests. I have my way of life and of course that will influence my music and my lyrics. I put all my feelings into both.

What are your future plans?

Right at this moment we've started shopping deals for both King Diamond and Mercyful Fate [since the time of this conversation Mercyful Fate has signed with Metal Blade and will release an LP titled *In The Shadows* on June 22], and they're definitely going to be two separate units, it's only me that will be part of both bands, all the other members are different. And Mercyful Fate will pursue exactly where we left off, because we definitely left something undone, and that's the feeling of all the old guys. The King Diamond side of it, the album has already been written, we need the deal and we'll go into the studio and do it. It's 11 songs, the title of the album will be the *Spider's Lullaby*, and there are only three songs connected lyric-wise into a small trilogy, the rest is individual songs. The reason being that I have enough concept with actually trying to put them and *Conspiracy* into book form, which I'm also doing. That's a project that won't be done for some time, but once it is I'll have people into reading horror books read through it and get their input, and if they like it then I'll start pursuing some big publishers and hopefully get the book out sometime. And if the book is a hit – there are a lot of "ifs" here, but you have to be positive – then that might make way for a movie, finally!

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FROM THE PIT, Volumes 1 & 2, comprising eight issues published throughout 1991, 1992 and 1993. (Available in two compilations, one for each volume, at \$8.00 each. Volume Three, #1 at \$2.00/\$3.00 outside the U.S. Contact: Rev. Michael Rose, P.O. Box 1413, Decatur, AL 35602.)

Michael Rose is a member of the Church of Satan, and his magazine reflects his own roots in true Satanism. His opinions are forthright, strong and delivered clearly, and I know you'll enjoy his publication. Each compilation is digest sized, computer-typeset very readably on grey paper with red covers. Volume One is 64 pages, Volume Two is 76 pages. From Volume One: "Bigotry," an article on "Why Charlie's Not Free," "The Fruits of Egalitarianism," and "Law and Order," as well as many other articles, "Lucifer's Library" (book reviews) and Satanic quotes. Volume Two has more good stuff on "Eugenics," "That Old Time Religion," the writings of Thomas Szasz, as well as an ever-growing review section and more.

Volume Three, #1, starts with a perceptive editorial examining the conflict of Christians in Waco, and includes an incisive statement concerning the differences between Setians and Satanists, an examination of Objectivism, "Manfred vs. Faust," and an exploration of chandala vs. aristocratic values. This issue is rounded out with a fine review section and Satanic quotes

From The Pit is well worth your time and buckage; send for it today.

DARK REFLECTIONS #1, March 1993 (\$4.00 per issue, \$16.00 for a four-issue subscription, all checks and money orders made payable to Jeffrey Deboo, 1442A Walnut Street, #64, Berkeley, CA 94709. Will be bimonthly).

Twenty-two pages of neat, clear typing plus a red cover stapled on the side. Deboo has authored the entire contents, which include essays, a poem and a list of contacts and publications. Particularly good is the "Satanic Catechism," and "Clash of Judgements: The Case of Sexual Morality." Deboo seems a little disturbed by what he sees as "the fetish for fascism" that "so many Satanists" display. Until a scientific opinion poll of Satanists is taken, I think he's over-

reacting to a perception, not an actual majority. Otherwise, very rational, well-thought-out arguments – should prove inspirational to many. Highly recommended.

DARK LILY # 15 (available from BCM/3406, London WC1N 3XX, England. Americans and Canadians: send \$4.00 per issue, \$16.00 for a four-issue subscription, in US dollars cash or postal money orders in US funds).

Dark Lily is digest-sized and always has a snappy blue cover, quite a contrast to the many other Satanic 'zines who feel red is the only color of choice. Twelve pages of reduced but readable type containing an article on "Cultural Supremacism and Its Effect on Satanic Belief," a goal and mission statement from Impetus Niger, and an eye-opening account of "The Advantages of Disability," plus an exhaustive listing of other interesting groups, publications and services. Definitely worth your time and \$\$\$.

THE LAMP OF THOTH, Volume 4, Issue #6 (\$4.95 for this issue, \$22.60 for subscription from the US. Contact: L.O.T., 6-8 Burley Lodge Road, Leeds, LS6 1QP, West Yorkshire, UK).

Digest-sized, 56 neatly typed pages crammed with articles and contact addresses. The editor is Chris Bray, the proprietor of the Sorcerer's Apprentice, an excellent source of books and magical supplies based in England. This issue has many highlights. First, there's a wonderful editorial by Bray, expressing his fears and doubts about the future of religious freedom for occultists worldwide. "Golem's Gossip" is just that, gossip and mean but amusing to read. There are well-thought-out articles on astrology, visualization (how to get someone to spring for a drink in a bar), hypnosis and even an "Occult Problem Page." There's a piece entitled "Magic as a Refuge For Failures," along with much more. As a parting shot, the last article is "Laurel and Hardy Satanism," detailing the controversy surrounding Setian David Austen and his participation in the *Cook Report*, a Gerald-esque TV special broadcast several years ago in Britain and produced by fundamentalist Xtians. The people behind this report courted UK occultists without telling them

their real agenda, and as a result of the slanderous broadcast, Chris Bray's store was firebombed. John Freedom, the author of the article, further describes Michael Aquino's campaign against other UK Satanic groups. "Americans may fall for Aquino's self-righteous hypocritical double-speak," he contends, "but British Satanists are less gullible. The Temple of Set's UK representative is a dangerous media quisling and publicity junkie." This issue was sent to us along with an amusing button showing Michael Aquino wearing mouse ears.

THE HERETIC (one year/four issues: \$7.00 in New Zealand, \$10.00 elsewhere for surface, \$15.00 elsewhere for air. Make check/mo payable to Realist Publications, P.O. Box 38-262, Petone, Wellington, NZ).

K.R. Bolton is the editor/publisher here, and I think it's safe to assume he authors the contents unless otherwise noted; he is a Satanist. The masthead of *The Heretic* declares: "We champion the creative individual above the mass, the defiant above the submissive." October 1992, No. 2. This issue begins with a great lead article on Saddam Hussein and his efforts to create a new Babylon. There is apparently a historical basis for Hussein's role as the heir to Nebuchadnezzar, a heritage preceding Islam. Bolton describes the Iraqis' recent resanctification of the Ishtar Gate and Temple, Nebuchadnezzar's Palace, etc. I wish it had been longer. There is as well a review section featuring Michael Moynihan, a lengthy article on "War & Slavery," and a puzzling piece by Anton Long of the ONA, entitled "The Deceitful Occult Ego." He depicts very accurately the sort of puffed-up intellectuals who haunt the occult community, those displaying "pretension, artifice, the 'I must preserve my own ego by doing down all others' syndrome." But his depiction of the real occultist is scarcely any better, as he stresses hardship, deprivation and the casting-aside of any quest for personal happiness (only an illusion, to Long) to achieve... something that is not clear. I know Long is no Christian, but on the surface this sounds Christian – work, sacrifice, the unwillingness to accept Man as he is.

Also includes lots of news notes, some

nice poetry, and a bit of folklore about Herne the Hunter. Only 16 digest-sized pages, reduced photocopies, but there's a good deal here for the money. Definitely one of the better Satanic 'zines.

Issue #3, Jan/Feb/Mar 1993. The lead article details "The Rise of Iron Youth," and mentions Boyd Rice and Michael Moynihan. Includes four pages of reviews, and an update on the BBC exposé of "anti-Satanists," the Christian child abuse scare and its debunkers. The ONA article this time around is clear and inspired; in "Satanism & Race," the author asserts correctly that "Satanism, as part of its sinister strategy, may encourage those forms/beliefs/groups which express this type of Imperium [Satanic goals]. For instance, present day 'extreme Right Wing movements.' In this, Satanists are being sinister – they are not expressing or supporting such views as 'racism' for instance, because they *believe* them, but because they know those views may or will aid their Satanic goals, in particular by countering the Nazarene sickness of spirit." Wish some Satanists could see past the ends of their noses to grasp this fact.

Bolton's "Current Comment" is here again, as well as another "Folklore" piece, this time about Wayland the Smith. An article detailing "Australia's Pagan Art" rounds out another fine issue.

Issue #4, April/May/June 1993. With an attractive new logo, this issue starts with an excellent, extensive article on the "Rebirth of the Pagan Ethos" by Karsten O'Rourke. O'Rourke follows the stony path of European paganism from the Roman era through Wagner, Nietzsche, Von List, Von Liebenfels and the New Templars, concluding that "Pagan ideals erected a New Order which was only drowned out by WWII... As the 20th century closes, there rises again these same metapolitical forces. May our end now be success!"

Other articles include "Celtic Left Hand Path" and a piece on the origin of "SAT-TAN" by Tani Jantsang. The other extensive piece is on "The Strange Case of David Austen," a Magister in the Temple of Set and member of its Council of Nine. Bolton's criticisms and observations of Austen are merciless; Austen's responses are cryptic, obtuse and often hilarious. As Bugs Bunny would say, "Whatta maroon!"

The usual reviews, news, poems, and editor Bolton took extra care to get some illustrations into this one.

Issue #5, July/August/September 1993.

This gets off to a fine start documenting the Satanic activities and views of Albert Pike, Confederate Brigadier General. Next Tosser Michael Aquino's response to the previous issue's Austen exposé along with Bolton's reply. Articles on "Satanism & the Cthulhu Mythos," "Vlad Dracula," and more fun at the expense of T/S (including cartoons!) as well as the usual features complete another fine issue.

Also from Realist Publications be sure to examine **Temple of Set: Behind the Facade** (NZ - \$10, US - \$5) which documents in detail the various attempts by T/S to slander various occultists and how it has blown up in their faces. Also of interest is **The Dark Doctrine**, the principal doctrinal text of the OLHP. This 34 page booklet (NZ - \$10, US - \$5) covers the Satanic philosophy espoused by this organization and presents several original rituals based on various historically Satanic traditions.

BLOOD OF YGGDRASIL: A Pictorial Journey Through the Nine Norse Worlds (\$8.00 from COWAN, PO Box 15, Altadena, CA 91003 USA. Postage: \$1.00 US, \$2.00 foreign).

A curious and enchanting little volume of illustrations depicting characters and incidents from the Norse legends. Those involved in Norse and Runic magic will want this, as may any Wagner fans. The book itself is about 6" x 9", 48 heavy pages, clothbound in an antique-looking red. The old-fashioned cover printing is in gold. When you open these "lids" (for so book covers were once called, when they were all hardbound) you'll find more red pages with black printing, hand-sewn into the heavy binding. The illustrations are good, for the most part, and the introduction emphasizes and encourages a turning-away from the slave religion of Christianity and back to the rich traditions of our pagan ancestors. The publisher has recreated the kind of magical old book you might find in a flea market and take home to wonder over.

KING OF INSTRUMENTS, INSTRUMENT OF KINGS by Doran Ragnarok (\$5.00 from COWAN, PO Box 15, Altadena, CA 91003 USA. Postage: \$1.00 US, \$2.00 foreign).

A digest-sized pamphlet, but more than a pamphlet, produced with the same quirky care for the beauty and perhaps an air of antiquity, as the volume mentioned above (**BLOOD OF YGGDRASIL**). Only twelve

little red pages, bound into a leather-textured softcover, hand-glued around red "endpapers." The same gold printing and lovely runic design grace the cover. This is the story of the theatre organ, that great roaring orchestra-in-itself that most of our generation has never been able to experience in its native state. Ragnarok's treatment covers the highlights, but it is not meant to be exhaustive, only an introduction pointing the way to more for those who are interested. Some nice illustrations and quality printing.

GEEK Issue #1, March 1993 (full-sized, 48 pages. \$5.00 postpaid, or \$20.00 for 5 issues. c/o ACL, P.O. Box 480531, Denver, CO 80248-0531). Michael Moynihan is a Senior Editor here.

GEEK tells us it's "mostly great stuff," and it's true. Firstly, the format is professional and attractive, and it's chock-full of material. There's an overview of the career of Bodil, a Danish porn queen whose specialty was animals and whose early beauty has decayed rapidly; Bodil's fall from a fresh-cheeked young girl who loved animals (really – she ran her own farm) to the broken-down whore with swollen ankles is pathetic and devastating. One of my favorite pieces was an analysis of potted meat product; I now feel justified in my lifelong aversion to it. But the highlight of the issue is the "Interview With a Bum," conducted by Michael Moynihan and Shaun Partridge of the Partridge Family Temple – the reporters buy a homeless man a McDonald's meal and get him to spill his guts about life on the street. According to him, the biggest problem is all those people who pretend to be homeless; they're just messing it up for everyone. A rather odd sexual encounter comprises "The Tädger Chronicles," and there's another excellent interview with film composer Danny Elfman. F.C. Dobbs contributes a personal experiencepiece on drugs; the issue is rounded out with several pieces of strange fiction which I didn't find particularly interesting, but the editors are promising more, by Paul DiFilippo and Marc Laidlaw, two SF writers of note.

ABRASAX # 17, 18, 19, 20, edited by James M. Martin (\$5.00 each from P.O. Box 1219, Corpus Christi, TX 78403-1219).

Billing itself as an "occult quarterly," **ABRASAX** (not to be confused with **ABRAXAS**) is mainly concerned with Thelema and Crowley, but is happy to stray

into any area of 20th Century magick editor James Martin feels may be of interest to his readers. Articles from these issues include: "Music Magick," "I Spy: Secret Societies & Occult Espionage," "The Rite of the Ankh," and in issue #19, a remembrance of Satanic poet Andre Soly written by Tani Jantsang.

Of possible interest to Satanists is a regular column by Diane Vera - the Miss Hathaway of Satanism. In her inaugural installment of "From the Darkside," Vera professes to be seeking historical references to Satanic religions prior to the founding of the Church of Satan in 1966 C.E. But when presented with a wealth of such material by the Jantsang/Marsh cabal, she glosses over it quickly in her column in #17, preferring to spend the next seven pages or so discussing 20 year old gossip about Michael Aquino and Anton LaVey that is boring and inaccurate. Vera has her own ad, "Satanism Without Delusions of Grandeur"? "And Without Right-Wing Politics"? It's interesting that Vera constantly professes her ignorance of the Satanic scene, then tries to sum it up in a couple of pat phrases like these: "I'm not qualified to judge them one way or the other." "The word 'spiritual' is admittedly vague..." "I have no way of knowing whose story is true." which only attest to her cluelessness. Presumably Jantsang/Marsh's suggestions would have had her cracking the books for weeks, but instead she appeals, more than once, to the readership for their thoughts on the subjects. Why? For more gossip, hearsay, unfounded and undocumented assertions?

Vera further asserts that "there's no such thing as a Satanic political philosophy." Perhaps. But there are certain implications to tenets like "responsibility to the responsible" and smashing your enemies three-fold. If this kind of power philosophy isn't what attracted Vera to Satanism, what did? Maybe she'd like to share her own feelings about Satan as freely as she discusses LaVey's.

Issue #19 sees the premiere of a magickal advice column, "The Sorcerer's Apprentice," which should be of interest to beginners while #20 has a splendid article "Humanism and the Invisible War" which examines Dr. LaVey's influence on magic(k) and is a perfect antidote to Vera's meanderings. *ABRASAX* improves with each issue, the last three moving on to laser typesetting and even more interesting graphic art so don't hesitate to subscribe. This one's a keeper.

THE SWORD & SHIELD #1 (by the

Knights of Satan, 12 pages, no price but \$3.00 should do it: P.O. Box 81137, Fiddlers Green Postal Station, Ancaster, Ontario, Canada L9G 4X1).

"Magic: Does it really Work?," poetry by Marguerite Thompson, art, endangered species, articles about "Non-Hollywood," "Young Satanists," "Legends Born of Myths," and "The Reality of Demons." Nice, neat format and some real Satanic spirit here - check it out.

BALDER (July 1992 Issue, 32 digest-sized pages - free to members - editor Jason Bridgehead c/o Order of the Jarls of Baelder, 60 Elmhurst Rd., Reading, Berks. RG1 5HY England).

The cover depicts a rather bucolic scene, ancient Greeks discussing a written document. The tone of *Balder* is equally gentle; while the articles advise us that the elite are at war with things-as-they-are, there is a spirit of community and concern for other members of "The Brotherhood." This magic is not overtly Satan-inspired, although the contents reveal that these brothers do consider themselves Satanists - affiliated orders listed in the back include O.N.A., O.L.H.P., and the O.T.B.

There is a page of letters from members and a discussion of two major runes. Next comes a delightful article on Botticelli, a historical piece on the Berbers, "The Greatest Prize" (an exhortation by a recently-passed-on Elder advocating a coming together of elite folk under *Balder* to battle the Xtian scourge), "The Ethos of Warriors" part 1B lays it all down, stressing respect, "Conquer, Destroy, Create" by the O.N.A.'s Anton Long advocating the destruction of the mediocrity breeding powers-that-be and an exploration of space - though he seems to think happiness and comfort are illusions (perhaps for him *they are*), and finally a discussion of the swastika and the Thule Society.

SATANISM - A Basic Introduction for Perspective Adherents, under the auspices of the Order of Nine Angles (Thormynd Press, P.O. Box 700, Shrewsbury, Shropshire, England [no code]. It's \$5.00 US cash, \$25.00 if paying by US check, 1 £ in the UK).

This is digest-sized, coverless, about 15 pages typewritten. It's an excellent introduction to what the ONA's all about, if you've been reading their work elsewhere and would like a handle on it. The author claims he has the "honour of being the Grand Master representing traditional

Satanists." The ONA veers from the Church of Satan in several ways. Firstly, they stress the Satanic path as one that is difficult and fraught with adversity. No one's denying that life can throw you some curves and that you're usually better off when you learn to deal with them. But no Satanist I know *seeks* pain or the path of greatest resistance; certainly no animal would. ONA also stresses amorality for Satanists, and I agree - but why then do they say "there is also real evil"? Is the judging of something as "evil" not a subjective judgement based on some moral code? The ONA also stresses that a Satanist "desires to evolve... to fulfill the potential of existence, of godhead/divinity latent within them [sic]." Once again, a man is not good enough as he is; he's not permitted to accept himself until he's gone on some journey to fulfillment. To me, this is moving in exactly the wrong direction: most people's biggest problems stem from their inability to live the truth of their flesh, to accept themselves as the animals they are. This striving toward Divinity, is Christian in nature.

LIVE! (sixteen pages, typewriter type printer sideways in a digest-sized format, \$3.00 from P.O. Box 101, St. Boniface Postal Station, Winnipeg, Manitoba, Canada R2H 3B4).

The cover is of a laughing young man lounging on a mussed-up bed in someone's attic bedroom; there's a cute l'il devil cartoon in one corner (logo of the Order of Dionysus/Sabazios of which this is an affiliating publication). Issue #2, January 1993, articles include dealing with the "Age of Consent," and another on "The Oppression of Youth." Sandwiched between these are little pearls of wisdom from the editor, whose views on other issues are usually in line with true Satanic principles as put forth in *The Satanic Bible*. A little pricey for 16 pages, but it's printed very neatly and attractively, and the editor writes well. Issue #3, April 1993, begins with a rather obtuse, four-page explanation that their "cover-youth" is Billy Bob, and he personifies some principle important to the editor. Youthfulness (and sexuality) is certainly a theme in this little publication; the editorial tells us that "visiting locations where younger guys or gals hang out is obviously essential but not that difficult. You, as the seeker, do not have to be a Boy Scout troop leader, or a Big Brother or Sister, or a Roman Catholic priest or nun, or a school teacher, or the like, though you have a head start if you are." The article "Hypocrisy in Society"

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also bears this out, as it bemoans society's two-faced approach to youth, stressing its beauty but forbidding its freedom. The best piece is probably "The Human Animal," a lightweight analysis of the progressively greater repression of our instincts in civilized countries. Neatly done, clean and readable, but thin.

REJUVENATION MAGAZINE, Issues 3, 4, 5, 6 edited by Joe Aufricht (\$4.00 USA, \$5.00 elsewhere from P.O. Box 711, Lakewood, OH 44107).

Thirty pages, digest-sized, typewriter typeset, a little difficult to read (a new typewriter is called for, I believe). This publication, edited by the founder of the Order of Dionysus/Sabazios, has a similar focus to that of *LIVE!* Teen freedom, sexual freedom in particular, is advocated. In issue #3 topics covered include "Free Will vs. God's Will," "Evolution Theory Isn't Evil," "Drunks Are Not Satanists," and "Future Sex." Issue #4 includes a poem about a young man and his 9-year-old girlfriend, "Self-Sacrifice-What For?", and "Let Teens Vote." Issue #5 runs the gamut from "Myths: Psychotherapy and Mental Illness," and "The Threatening Gym Teacher," to Demo reviews. Issue #6 includes youth advocate poetry, "Bowling Alley Bullshit," Death Metal Reviews and a commentary on accusations that their order advocates paedophilia. Each issue contains "Lilith Lustlove's Personals" for those seeking contact. Mr. Aufricht explores areas of Satanism and his particular slant on the maturity and right to freedom of adolescents as well as their ability to "rejuvenate" older individuals through interaction.

CALL OF THE RACE: An Epic Poem by Kenneth Lloyd Anderson (\$3.00 from White Temple Books, P.O. Box 452, Hastings, MN 5503).

A tiny, 4" x 7" pamphlet bound in red, with 26 professionally-typeset pages inside. Anderson talks, in free verse, about what he views as the roots of the White race's downfall, what's keeping it down, and how Whites must lift themselves up again. One might expect such a "racist" (Anderson prefers the term "racialism") to be illiterate and shallow, but this poem is poignant and moving. "This is still Nietzsche's age," he tells us. "We have run away from what's necessary...whole men know/That hate is as necessary as love."

THELEMIX 1993, a production of the

Ordo Mysterium Baphe-metis, printed in a limited print run of 56 copies, available only by the selection of Grand Mistress MegAstron and Grand Master Megalion.

Digest-sized, thirty-five pages with the ubiquitous red cover. Well-written essays concerning the number of wisdom, "naga," the Serpent, chivalry in the occult world, the Major Greek Gods, the powers of the True Self, "crowns, Sceptres and Thrones," and computers. Not without its own wry humor; finishes with something called "The Emerald Tablet." If Thelema is your thing, these people seem very knowledgeable but with their feet on the ground; contact them at P.O. Box 156, W. Nottingham, NH 03291-0156, USA.

ONSLAUGHT, Vol. 4, no. 1, edited by Draegon Udomiel (\$5.00 from the Luciferian Light Group, P.O. Box 7207, Tampa FL 33673).

The LLG is a White Power group that calls itself Satanic; they use Satanic symbols and say that "the Aryan peoples are the true children of Satan." This issue contains a ritual of "Gratitude/Honor Before Satan," some charts of "magickal" elements and correspondences, and a lengthy section of reprinted new articles titled "Dateline: Hell - A Special Report from Hell's Newsroom." Nice use of graphics here. There are extensive listings and ads of other Satanic groups and publications, as well as an explanation of the "Unified Churches," an attempt to put together several of the self-proclaimed Satanic groups operating right now. This may be already defunct, as this issue was followed up by a bulletin detailing the LLG's split from Embasat. An attractive, neat publication but not much "meat."

THE NEW JACKAL, Vol. 1, Embassy of Lucifer, Chad Ian Miller, presiding, P.O. Box 998, Stewart, BC, V0T 1W0, Canada. (No price given, try \$5.00. Fifteen pieces of 8.5" x 11" paper, covered front and back with poorly photocopied, single space dot matrix output.)

Setian Chad starts out by preaching to the converted about how bad Xtianity is. Then he goes into a long description of the Embassy and its degree system, which must be a *real* degree system because you get to change the color of your robes and belts a lot. Next a discussion of "Satanic Child Molestation and Animal Sacrifice" which barely mentions these topics although the article is six pages in length. Then a treatise about math and magic which Pythagoras would spit upon, followed by a piece on

time which is actually about "Creation." Concludes with a very extended dictionary of Demons. Entire contents by Chad.

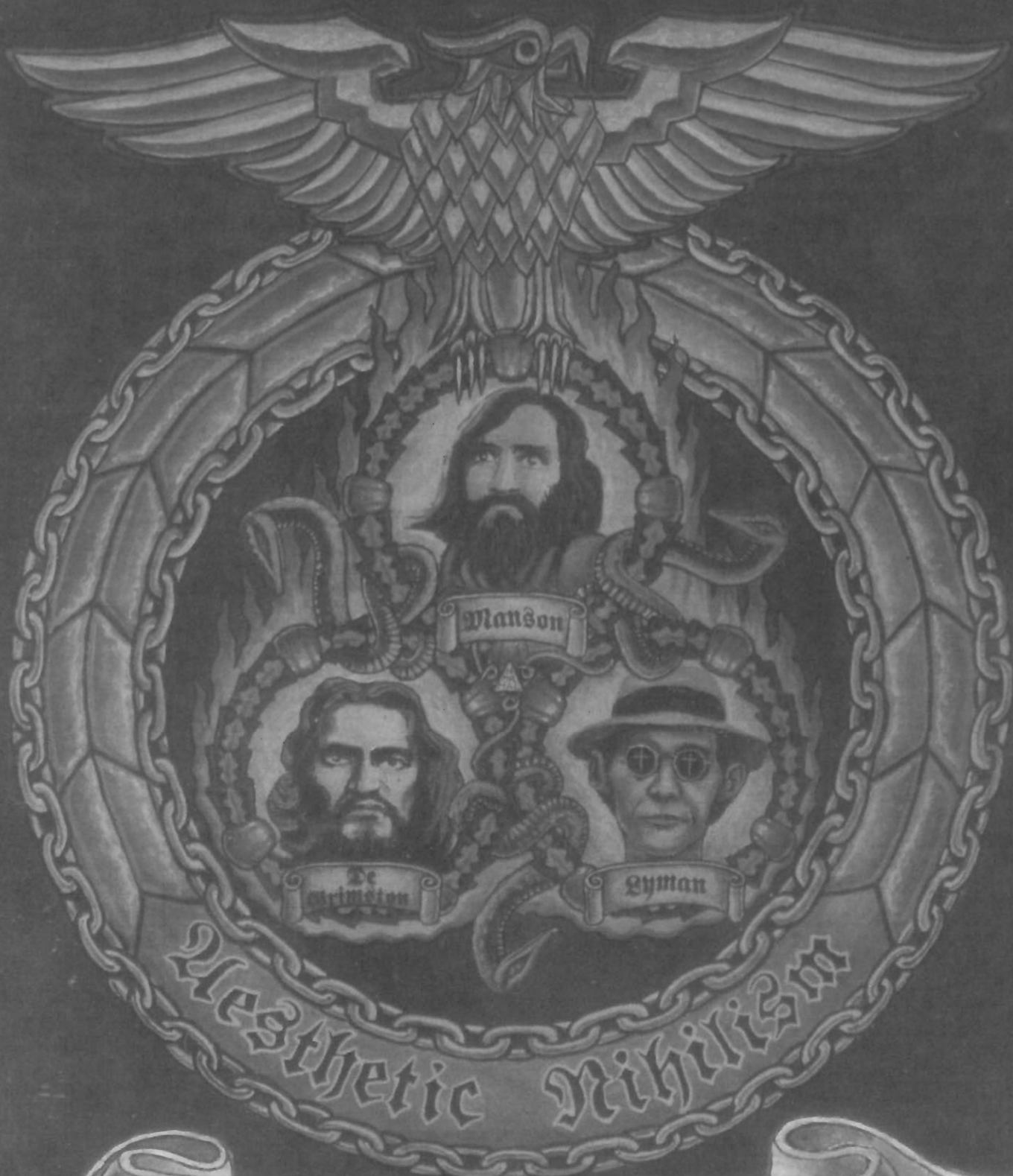
It was reported to us that Chad has again changed horses and formed an Xtian church, but this is unverified. However, this 'zine may be unavailable for that reason - inquire.

LUCIFER RISING #1, yet another new publication by Chad Ian Miller, who changes his projects (and his mind) like other people change their sheets, it would seem. (\$6.00 from the Embassy of Lucifer, P.O. Box 998, Stewart, BC V0T 1W0, Canada.)

Typewriter-typeset on goldenrod paper and stapled in one corner, the cover is the god Baphomet, an oft-copied piece of artwork. There's about eight pages of Chad outlining his perspectives on the Satanic scene plus the rules and regulations for his own, much-better-than-new organization. Then there's the reprinting of a sample issue of *ONSLAUGHT*, the publication of the Luciferian Light Group (separate from Chad's) and finally the reprinting of some pages from *The King in Yellow* (hence, perhaps, Chad's choice of paper). Chad claims to be providing a neutral forum for all Satanists, via this publication and his Embassy of Lucifer and Church of Lucifer. However, he has been a member of the Temple of Set for about eight months, and immediately launches into the spurious story of the "collapse of the Church of Satan" and how Anton LaVey "plagerized" [sic] *The Satanic Bible*. How neutral does that sound to you? This is warmed-over non-information plus more blathering from Chad; your six bucks would be well-spent elsewhere.

ECLECTIC MAGE JOURNAL, Issue #3, Jan/Feb 1993, edited by H.J. Mowry, Jr. aka Zepher (\$3.00 from P.O. Box 6911, Pittsburgh, PA 15212).

Very perky layout with interesting use of scanned graphics, full-sized with eighteen pages, *EM's* subtitle is "Achieving Goals Through a Diverse System of Magick" Poetry is sandwiched between articles on witchcraft, color magic, etc. This issue is concerned with Satan: "Is He Really a Bad Guy?" The authors demonstrate sympathy for the Devil even if their sources re modern Satanism are more than a bit myopic. We've learned that the editor has become enamored of Aquino's world view so take that into consideration should you have cause to deal with this person.



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INCREDIBLY STRANGE MUSIC VOL. I, edited by V. Vale and Andrea Juno (Re/Search, 20 Romolo St., #B, San Francisco, CA 94133 1993; 193 pages, ISBN 0-940642-22-0, \$17.99, full-sized softcover).

A series of interviews with record collectors and recording artists, focusing on music from the 50's and 60's. The music they talk about is largely rockabilly and trash bin discoveries, and the emphasis is on what middle class American culture has left behind, deemed "tacky" or "bad." And some of it is bad; how good could a bunch of songs by Rodney Allen Rippey be? Some of these collectors are interested in the obscurity of the recordings themselves, while others genuinely enjoy the sounds; all seem a little disappointed that many others are beginning to discover their finds and are driving up the flea market prices. However, if the underground had never embraced Martin Denny, there wouldn't be the wonderful *Exotica* release on CD and I wouldn't have been able to enjoy it. The interview with Denny is good, as are the reproductions of album covers throughout the volume.

What interested me Satanically about the book, was the principle of cultural scavenging, roaming through what the status quo has left behind and pulling out the real gems, the truly magical recordings, then returning to your lair to enjoy that magic, to send those vibes out into the ether. You don't have to like these people or their music to learn something about the power of getting off the cultural beaten track. As the editors says in their introduction, "These records become more than a consumeristic product; they become an expression of the collector's inner vision and express an alternate aesthetic philosophy."

The fact that Juno and Vale have termed this "Volume One," gives them an out, I suppose, to explain the glaring omissions of musical preservationists like Anton LaVey, Tiny Tim, Boyd Rice and even Dr. Demento, the latter whose radio show drove me out into the garage sales for 78's when I was only fifteen. I hope Volume Two is a little more adventurous.

ANSWER ME! Issue 3, edited by Jim Goad (Goad to Hell Ents., 1608 N. Cahuenga Blvd, #666, Hollywood, CA 90028. \$5.00 first class; \$4.00 third rate).

Long awaited, but worth the wait. Jim and Debbie have hit their stride with this one, with full color Nazi cover and 131

pages of beautifully-designed mayhem. Many artists have contributed cartoons and drawings, including John Wayne Gacy, Ottis Toole, Mark David Chapman and Charles Manson, so if you're a serial killer collector, get out your checkbook. Jim does another excellent "encyclopedia," this time about unique and notorious suicides - photos abound. Debbie's tirades are right on the money; particularly touching is "I Hate Being a Jew," wherein she rails against her psychological heritage of being a penny-pinching pessimist. I got the biggest kick of all, though, from Jim's article on guns. Goad's poison pen was never sharper, and after reading this to myself I read it aloud to others and we laughed until the tears ran. Combining truth with masterful wit and sarcasm, Jim tells One Man's Gun Story, and includes devastating pro-gun quotes from our founding fathers.

Also included are interviews with Boyd Rice, Al Sharpton, the Underdog Lady, the Kids of Widney High, and Debbie contributes a couple of phony phone calls to Dr. Kevorkian and a suicide prevention hot line. Debbie is great at these things; the call to Kevorkian is chilling.

What's really gonna get *Answer Me!* #3 on America's shit list, however, is Adam Parfrey's article, "Pederastic Park." This piece takes up the notion that director Steven Spielberg has "short eyes," and analyzes his past film efforts as expressions of this proclivity. Cartoonist Coop supplies the accompanying artwork, which shows Spielberg wielding a "hook" at a bare-butt Peter Pan.

You might find this issue on a newsstand somewhere, or you can order it from See/Hear. I recommend you send out immediately and get it right from the Goads own hot little hands. You need *Answer Me!*, the misanthropist's balm for cultural ennui.

PANTY LINE FEVER #4, edited by Rick Hall (\$4.00 from PLF, 234 E. 7th St., #1FE, New York, NY 10009 - age statement must accompany order; make check/m.o. payable to Rick S. Hall).

The Biannual Bulletin of Sex, Film and Intellectual Smuggery, *PLF* is a perky little mag that never fails to satisfy. This time around, an interview with underground comic artist Daniel Clowes, a visit to a Manhattan S&M parlor, a critique of Ken Russell's film *The Devils* by Ivan Lerner, Reuben Radding's column "The Final Judgement," lovely lasses with half-clad asses, and more.

EVIL: The Newsletter For True Crime Book Fanatics edited by Dan Kelly (\$1.00 from P.O. Box 476641, Chicago, IL 60647).

I guess the tag title says it all; I know there are such fans in our readership. Editor Kelly gets lots of reviews of true crime books into a slim but well-laid-out and typeset format. This might be the place for you to trade info on new or old books and find out what clinkers to avoid on the bookracks.

VAMPIRES ANONYMOUS, Winter and Summer 1993, edited by Amoura (\$5.00 from P.O. Box 803, Langhorne PA, 19047).

Each issue is about 20 pages of manuscript-format poetry and fiction dealing with vampires and vampiric magic. The magazine is produced by the Order of Xanastia, "an Elitist Society for Thelemic heathens of all persuasions, writers, artists, vampire, horror and science fiction fans." The poetry was in the usual romantic, *Dark Shadows*-esque vein, and I particularly liked the full-page, black and white sigils which would make nice tattoos.

GUEST REVIEWS

THE MONSTER SHOW: A Cultural History of Horror by David J. Skal. (W.W. Norton and Co., 1993, 432 pages, \$25.00)

William Everisto, Reviewer.

If you're looking for an excellent survey of general horror and its interaction with our culture from the turn of the century to modern chillers like *Silence of the Lambs*, this is the book for you. Skal dredges up authors and connections from the early days of Dracula, Frankenstein and the Mummy that other writers have neglected. He makes quite a point of the Nazi fascination with wolves and the concurrent American rage of Wolfmen and Cat people movies. From there, he moves deftly through Entertaining Comics vs. Dr. Fredric Wertham, Maila Nurmi as the original "doom, gloom and va-va-voom" TV hostess, and the Japanese 50's Godzilla type screamers which, in Skal's analysis, "put a face on the Bomb."

The book opens with a still from *Freaks*, setting a tone throughout the book of American horror as sideshow. Skal states that "the motion picture itself had begun its career as a sideshow attraction, a curiosity at the fringes of mainstream entertainment." He credits one man, Tod Browning, with setting the tone with his productions of *Dracula* and *Freaks* - a carnival barker's tone

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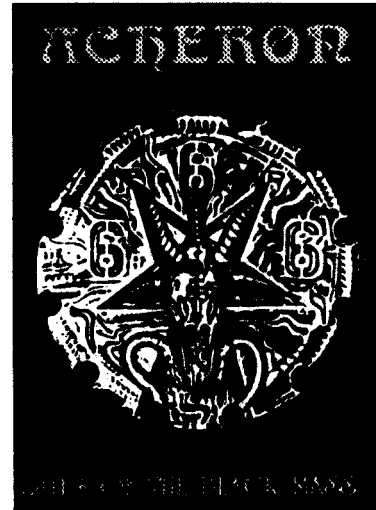


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that naturally grew from his background in carnivals and vaudeville. Though Skal does a thorough job of showing the influence of *Freaks*, it's too bad he hadn't contacted Anton LaVey to fill in some gaps regarding its re-release in the late 50's, which LaVey was responsible for.

Skal marks 1931 as the birth of the horror film, with the release of *Frankenstein* and *Dracula* and neatly closes the book by paralleling the releases of modern versions in 1991: *Terminator 2* and *Silence of the Lambs*. Throughout this book, he ties our compulsion toward horror to events dominating the mass consciousness at the time – wars, economic collapse, epidemics and political witch-hunts. One particularly pertinent summing quote comes from anti-feminist feminist Camille Paglia: "Horror films are rituals of pagan worship. There Western man obsessively confronts what Christianity has never been able to bury or explain away." Skal's book shows that as long as Man continues his lurchings toward "civilization," there will always be a place for nightmares.

FRIGHTEN THE HORSES, edited by Mark Pritchard (Heat Seeking Publishing, 41 Sutter St. #1108, San Francisco, CA 94104; \$5.00 for sample issue, \$16.00 for four-issue subscription).

Jeffrey Deboo, Reviewer.

Professional-quality quarterly dedicated to the cutting edge of sexuality, especially in its more unorthodox variants. Bondage, fetishism, sadomasochism, gay/bi – whatever you're into, you'll find it here. Both erotic fantasy fiction and serious articles are featured, along with reviews and a news roundup from the front lines of the depressingly endless battle for sexual freedom against life-hating religious fanatics. A leftist political undertone sometimes intrudes, but in the main these people skewer the "progressive" P.C. sacred cows as eagerly as those of Christian "traditional family values" – article topics have included the menace of overpopulation, the biological/evolutionary roots of human behavior, an exposé of the myth that AIDS threatens U.S. heterosexuals, and a deliciously ruthless piece on revenge against rapists. It's rough, raw, and gritty, not sweetness-and-light romanticism; a pleasure-loving, life-affirming philosophy is evident throughout. Highly recommended.

CHRISTIAN CHILD ABUSE: The Reality (42 pages, digest-sized, \$10.00 from

Realist Publications, P.O. Box 38-262, Petone, Wellington, New Zealand).

Jeffrey Deboo, reviewer.

After reading this item, you'll be enraged on two counts: first on behalf of all the children molested by the perverts who seem to infest the clergy of almost every branch of Christianity, and second at the colossal nerve of those who have been spreading the "Satanic ritual abuse" myths while the reality of their holy men's depravities outstrips even their fantasies about us!

The text analyzes why Christianity is a breeding ground of pedophilia (a religion which demands repression of normal sexual urges, notably Catholicism with its celibate clergy, just bottles up those urges until they explode in some twisted new form) and dissects a few celebrated cases such as the Mt. Cashel Catholic Orphanage in Canada. The rest is accounts culled from news media around the world, in which countless men of God seem almost to vie with one another to see who can heap the worst abuse on any minor in reach. A New Orleans priest carries off the trophy with allegations that he made his dog take part in the molesting sessions (which were sometimes done at gunpoint), accumulated a 160-hour hardcore video library of his acts, and supplied a kiddie-porn magazine with photos of a retarded youth he had victimized.

Worst of all is how, in case after case, higher church authorities actively shield molesters. Parents outraged at some clergyman's depredations are told to exercise (yes, you guessed it) the Christian virtue of forgiveness, while the offender is transferred out of trouble and into a new locality where he is unknown and where fresh, unsuspecting victims await.

Now that even the mainstream media are focusing increased attention on this subject, it's clear that our New Zealand brethren have found a potent issue to wield against the sick Nazarene cult befouling our civilization.

SATANISM AND WITCHCRAFT by Jules Michelet, translated by A.R. Allinson (Citadel Pres, New York, 1992 E.V.; 332 pages, \$12.95, paperback).

Jeffrey Deboo, reviewer.

Originally written over a century ago and now newly republished, this formidable work (the product of thirty years of research) brings to life the story of Satanism from the birth of the Middle Ages to the Renaissance, in elegant and stately yet easily-

devoured prose. This is history as epic rather than dry chronicle, a tapestry of words more moving and revealing than a thousand clinical photographs.

Never, save perhaps in the best of Twain, have the utter misery and squalor and degradation of medieval life been made so vivid. Michelet shows how medieval man's hopelessness and desperation, born of a thousand torments rained down upon him by Church and State in the name of God, drove him to seek the aid of the Rebel who was that God's chief adversary – and who, alone of the dieties available to him, would sanction his own **rebelliousness** against the vile abominations of his masters, rather than telling him to turn the other cheek.

Medieval Satanism took a thousand forms, from the dumb masses' fearful veneration of old women who had managed to preserve the old pharmaceutical knowledge demonized and forgotten by the Church, to the invocation of forbidden arts by the victimized to better their lot and strike back against their oppressors, to the Dionysian abandon of the "Sabbaths" and the solemn blasphemies of the Black Mass. Medieval Satanism was widespread and it **was real** – the similarity of accounts from widely separated lands and eras affirms this. The term Satanism (rather than Devil-worship) is appropriately used here, since with rare exceptions the witches and sorcerers of those days saw Satan as an ally and fellow foe of tyranny and injustice, not as a stern and demanding master like Jehovah.

Michelet clearly wrote with no concern about how his prim-and-proper contemporaries would react to the results of his research. He pulls no punches in revealing – even with some sympathy – the frequency of incestuous practices in the Middle Ages, and the intimate links between incest and Satanism in every era. He emphasizes the fully equal and sometimes even pre-eminent role of women in Satanism, from the lone witch to the "Sabbath" priestess, in a day when Christianity's byword was still *mulier taceat in ecclesia*. But interestingly, though medieval witchcraft did indeed preserve many pagan practices, he finds therein no trace of any etherial prehistoric goddess-worship – which will probably make the re-publication of this work something of an unwelcome event among certain groups who have long made a practice of beefing up their own rather wan mythology by ripping off what turns out to be **our** heritage after all.

But for us, who seek to **reclaim** that heritage, it is essential reading – our history retold with all its drama and tragedy shining through.

I cannot close this review without one quote from Michelet's splendid peroration. Asking himself whether Satanism and Christianity can be reconciled in modern times, he proclaims:

"Is there one science you can name that was not originally a revolt against authority? There is only one way to reconcile the two spirits and unite the two Churches. This is to demolish the new one, the one which, from its earliest beginnings, was declared sinful and damnable. Let us destroy, if we can, all the sciences of nature, demolish the observatory, the museum, the botanic garden, the school of medicine, every library of modern books. Let us burn our legal enactments and our codes. Let us go back to the Canon Law. These novelties, one and all, were **Satanic**; no progress ever made but was his guilty work...How to expiate all this? ...will Satan undo this great work? Never! for it rests on three eternal foundation-stones, – Reason, Right, and Nature."

This man was one of us in spirit. Even a century late, his book should be read.

GLENN DANZIG, musician and member of the bands **Samhain**, **Misfits** and **DANZIG**. (Check larger music stores for albums).

Ken Gage, reviewer.

BOMBASTIC MUSIC IS HERE! In a market so glutted with anything-goes mediocrity, the commercial release of Glenn Danzig's *Black Aria* is a true Hellsend. *Black Aria*'s darkly powerful and revisionist sound keeps the album from being categorized with Neo-Classical or New Age music, yet this is no rock album. But this may only be an experimental departure for the musician, whose three **DANZIG** albums are often described as a blend of R&B and melodious heavy metal, a la John Lee Hooker meets **Black Sabbath**. Although his early years with **Samhain** and the **Misfits** were a punk-rock legend, they can't hold a black candle to **DANZIG** or his latest – lend an ear to *Black Aria*. I think you'll discover that your only regret is the album is far, far too short.

MINISTRY, a unique musical group. (Check any large music store).

Ken Gage, reviewer.

If you've been haunting music stores for

a sound that meets His Satanic Majesty's measure, then **MINISTRY** has arrived! Although the band has been extant since the early 80's, its viscerally distinct industrial/cyberbilly sound didn't blossom until the 1988 release of *Land of Rape and Honey*. What's cyberbilly, you ponder? – a combination of bluegrass and thrash! Now, don't be frightened by **MINISTRY**'s semi-commercial viability. (And don't give me any unholy-than-thou lip about melody either! – I'm talking about an overall Devilish musicianship!)

Sporting Ol' Nick's pentagram tattooed on his shoulder, lead vocalist Al Jourgensen gleefully disdains mainstream religion: "It's one giant, false life-insurance policy: 'Pay us money now, we'll promise you'll have a good afterlife.' So they pay their money and happily go off on their own merry little way, making sacrifices on the promise of a better afterlife. Do you know anyone who's come back and complained about their policy?"

...It's the biggest insurance scam ever invented." Nothing new to our ears.

MINISTRY's bassist, Paul Barker, offers his own aphoristic evilspeak in punctuation to Jourgensen's. "So, if you're gonna sin," says Barker, "sin boldly. Because, if you believe, you're gonna have to do something in the long run to make up for it." If you know what he's saying, give the band a listen. But if you don't appreciate **Psychic TV**, **Godflesh**, or **Prong**, this won't be your cup of tea either.

TERRA-SHOCK *The Art of Impact* Demo tape. Contact: Black Mosaic Management, c/o Brent Miller, P.O. Box 1074, Rockland, ME 04841.

Peter H. Gilmore, reviewer.

Satanism has greatly influenced the field of heavy metal, from surface imagery to deeper philosophical explorations of Satanic principles. This tape is a fine example of the latter, with well-crafted music whose lyrics investigate the invisible war, social Darwinist thinking, and living apart from the herd. The five songs herein are professionally performed and well recorded. Under Stefan Blacart's able hand, this demo is a strong start from a band that will certainly be heard from in the near future.

RUNNING WITH THE DEVIL, *Power, Gender, and Madness in Heavy Metal Music* by Robert Walser. (Wesleyan University Press, Hanover, NH, 1993; 222 pages, ISBN 0-8195-6260-2, paperback.)

Peter H. Gilmore, reviewer.

Here at last is a book exploring the subject of heavy metal music without the usual moralistic condemnation or plain condescension so prevalent in other works to touch the subject. Walser is a musician (he's even played with metal bands) and gives a detailed musical analysis whose complexity, and links to such past virtuosic styles as baroque music, might surprise many. Also explored are the sociological factors which have made this such a potent genre in recent years. The author gives some history and confines his work to the more popular and obvious musicians, thus avoiding the more Satanic subgenres and their symbolism and lyrics. Satanism as a motivating philosophy is not part of this book, but the author demolishes arguments against heavy metal made by Carl Raschke in his "academic potboiler," *Painted Black*. This book will be an eye-opener and is a great foundation for future works to take this musical genre seriously.

HAMMER AGAINST CROSS, Issue 2, edited by J.P. Tabone (Poste Restante, 31000 Toulouse R.P., France, 1992; 19 pages, A 4 format, 15 francs, in French).

Peter H. Gilmore, reviewer.

This graphically beautiful 'zine covers the alternative music scene with a social Darwinist slant. Featured here are interviews with Michael Moynihan (**Blood Axis**), Sveinbjörn Beinteinsson, **Reptilicus**, **Fire & Ice**, and Cthulhu Records. If you can read French and like this style of music, get it.

BRIMSTONE PRESS #1, Spring XXVIII A.S., edited by Earl Hammons (1912 East Cleland, Cabot, AR 72023-9666 USA, 1993; 35 pages, photocopied, 8.5" x 11", side-stapled).

Peter H. Gilmore, reviewer.

This is a new Death Metal 'zine that features many reviews and interviews with **Pale Unearthed**, **Hands of Filth**, **Banished**, **Impetigo**, **Acheron**, **Boneyard Press**, **Crematorial Death**, **Living Sacrifice**, and Peter Gilmore. A good start for Mr. Hammons. No price listed but \$4.00 should get you a copy.

D.B.N. Magazine #10, (\$2.50 from P.O. Box 3547, Lantana, FL 33465-3547; 40 pages, 8.5" x 11" on newsprint).

Peter H. Gilmore, reviewer.

Billed as "Your source for subversive entertainment," this 'zine features music reviews and has interviews with such luminaries as G.G. Allin, **Alice Donut**,

White Zombie, and **Forced Entry**. Has some fine comic art, especially the cover image of Death by Eddie Garcia.

SECONDS, (various issues, \$2.95, on newstands everywhere)

Peter H. Gilmore, reviewer.

Under the capable hands of managing editor George Petros (of *EXIT* fame) this music magazine has broken ground in their willingness to interview not only the usual bands being promoted to exasperation, but "fringier" folk such as **Foetus** and **Laibach**, as well as pioneers like Wendy Carlos and Timothy Leary. At this rate, maybe Norman Conquest will be next? They even criticized **Decide**'s claim to being Satanic!

EXPLODING HEARTS EXPLODING STARS, The Serial Art & Propaganda of George Petros (\$11.95 from Norman Gosney, 208 W. 23rd St., New York, NY 10011, 1992; 96 pages, 11" x 14" paperback).

Peter H. Gilmore, reviewer.

This oversized compendium of black and white art clearly demonstrates Petros' mastery of the form of narrative graphic propaganda. Pieces herein shatter PC concepts of racism, sexuality, politics, aesthetics and the philosophies that underlie these topics, creating disturbing icons of archetypes long denied, yet now finding a resurgence of power. With a blend of brutality and elegance, Petros challenges his viewers to come to terms with elements of reality that can only be ignored at the peril of the perceiver.

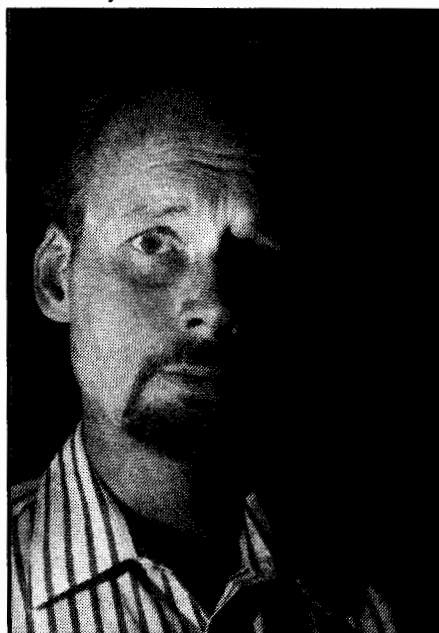
SIEGE, The Collected Writings of James Mason edited and Introduced by Michael M. Jenkins (Storm Books, P.O. Box 18009, Denver, CO 80218 U.S.A., 1992; 434 pages, \$22.00, paperback).

Peter H. Gilmore, reviewer.

This book is a monumental achievement. Editor Jenkins took great care to assemble Mason's writings, which had been published in his newsletter *SIEGE* from 1980-1986, into a coherent progression that charts Mason's thinking on his National Socialist odyssey, from an explorer picking up from his predecessors to the sage with wisdom gained from working to make an effective revolutionary movement in the exacting arena of reality. Mason is most certainly a political extremist, but dear reader, as a Satanist you are also an extremist in the realm of religion and philosophy. This book offers great insight into the progression and evolution of an

extremist movement here in the US. I found remarkable parallels between the types of individuals that Mason encountered in his field to those that I have experienced in the "Satanic scene."

Even amongst his "peers" Mason became a loner as he comprehended the meaning behind the deeds attributed to Charles Manson, and thus founded Universal Order, a concept very much akin to the Satanic view of Man's place in the cosmos. If you are a Satanist and have not



gotten a sense of perspective on how your movement fits into American Society, look at this account of the American National Socialist movement and learn. Mason's writing is clear and filled with clarity.

This massive tome is graced with rare photographs of individuals, posters, and documents that are central to the issues covered. It's design is elegant and monolithic, and quite easy to read. Here is the unvarnished thinking of an American radical offered up for you to judge as you see fit. If you are truly aware, this book will give you much to ponder, and if not, it could make a difference in how you view yourself and the world about you. Don't miss it.

COSMIC RETRIBUTION, The Infernal Art of Joe Coleman (Feral House, P.O. Box 3466, Portland OR 97208-3466, 1992; 135 pages, ISBN (softcover) 0-922915-067 \$22.95, ISBN (hardcover) 0-922915-13-X \$39.95).

Peter H. Gilmore, reviewer.

I have had the good fortune to have seen numerous actual Coleman originals on exhibition, and they leave an indelible mark on your visual memory. If you are a

connoisseur of images of misanthropia, then this is a portable feast that you must have. Coleman's paintings and drawings of the human animal at his/her most candidly humane behavior are icons of the Seventh Satanic Statement that leap off of their canvasses to shove their foetid tongues down your throat. And Coleman directs his scrutiny at himself as well as the various strata of "human" society with honesty that is deeply moving.

A handsome volume filled with 32 full color pages and one hundred pages of black and white work, there is an illuminating interview with Coleman that gives the reader a glimpse into the psyche that is the gateway for these extraordinary and indicting pictures. I see Coleman as a lycanthropic shaman, evidenced by his performances wherein he bites the heads off of mice and blows himself up, who crystallizes his deeply felt and penetrating grasp of our species in images of devastating epiphany. Here is truly Satanic art that you will savour for decades. A must for every Satanist.

SYMPHONY by Adrian Savage (Pocket Books, 1230 Avenue of the Americas, New York, NY 10020, 1992; 277 pages, ISBN 0-671-67249-5, \$4.99, paperback).

Peter H. Gilmore, reviewer.

Here's an odd little number, a horror novel in which several of the protagonists are Satanists, from Prometheus Faust - ex-cop and founder of a Satanic Church, Cal Hudson - worshipper of Satan who is working on a symphony comprised of sampled screams of the victims of his brutal and graphically described tortures, and Terry - dabbling with the Children of Belial. Savage has herein included all the sorts of Satanism claimed to exist by the Christs, but he attempts a partially sympathetic portrait of Faust as a genuine, if masochistic, Satanist. This novel is the stuff of "B" movies, but is entertainingly written. I was disappointed in the lack of pursuit of the idea of the "scream symphony" beyond its mere mention and the change of attitude wrought in Faust by the novel's end, but that is to be expected as the author is a practitioner of Chaos magic. A fun read to fill your spare time.

HALF DRESSED, SHE OBEYED by Deborah Ryder (Divine Press, P.O. Box 108, Stockport, Cheshire, SK1 4DD, England, 1993; 189 pages, \$19.99, trade paperback).

Peter H. Gilmore, reviewer.

This volume of S&M erotic fiction is well illustrated by Trevor Brown and includes a perceptive forward by Tuppy Owens as well as a prelude by the author, "Writing Sado-Masochistic Pornography: A Woman's Defence," wherein she does just that with clarity and conviction. If this area of erotica is one you enjoy, or if you'd like to explore an area that is new to you, the tales herein will certainly supply you with archetypal scenarios for fantasy. There are many insights to be gained as well concerning the psyche's of those who belong to this realm, where there are clearly defined roles and no lacking of discipline. Check it out!

ARKTOS: The Polar Myth in Science, Symbolism, and Nazi Survival by Joscelyn Godwin (Phanes Press, P.O. Box 6114, Grand Rapids, MI 49516, 1993; 260 pages, ISBN 0-933999-46-1, \$16.95, trade paperback).

Peter H. Gilmore, reviewer.

A fascinating volume that brings some needed research and factual grounding to this topic. If you are interested in Thule, The Black Order, Shambhala, Agartha and other Hyperborean subjects, then you must have this book. There is an extensive bibliography as well to point you towards further sources of information.

THE FIFTH PATH, issue 4, edited by Robert Ward (P.O. Box 1632, Carmichael, CA 95609-1632, 1993; 76 pages, full-sized softcover magazine, \$6.00).

Peter H. Gilmore, reviewer.

Once again editor Ward has put together an issue to delight and intrigue. Of particular interest are the interviews with Adam Parfrey of *Feral House* and Thomas Thorn of the Satanic band *The Electric Hellfire Club*. Also of note is the very extensive review section which covers audio, video, and print media. We suggest that you subscribe so as not to miss a single issue.

PRIMAL CHAOS, edited by Wendy Van Dusen (1072 Folsom Street, #388, San Francisco, CA 94103, 1993; Current issue #7, \$3.00, full-sized softcover magazine).

Peter H. Gilmore, reviewer.

We are in possession of *Primal Chaos* #2 through #7 and have been highly impressed with the growth in quality and depth displayed under the very able helm of editor Wendy Van Dusen. This 'zine has from the start shown a good sense of graphics and fine artwork and poetry. Articles are meant to get one's feet wet in the subjects covered

(Odinism, Runology, and Lycanthropy are regular topics of discussion). Each issue also contains an interview with someone of note: Monte Cazazza (#2), Kenneth Grant (#3), Peter Carroll (#4), Nick Bougas (#5), Peter Gilmore (#6), and Z'ev (#7).

Miss Van Dusen is also a musician and her band *Neither/Neither World*, has produced a darkly lyrical album with 13 songs, *Sociopathic Pleasures*. This is available as an LP (\$8.00 postpaid to: Subterranean Records, P.O. Box 2530, Berkeley, CA 94702) or CD (Funky Mushroom, P.O. Box 100270, Brooklyn, NY 11210). Do be sure to keep up with these endeavors.

THE FENRIS WOLF - The Journal Of Contemporary Occultism, Issue No. 3, edited by Carl Abrahamsson (Psychick Release PCP, P.O. Box 26067, S-100 41, Stockholm, Sweden, 1993; 200 pages, \$20, paperback).

Peter H. Gilmore, reviewer.

This hefty volume ranges quite widely in material, much of it Satanic, such as: "Tests" by Anton LaVey, "The Demonic Glamour of Cinema" by the editor, "The Left-Handed Path" by The O.N.A., "The Rite of Ragnarök" by Peter Gilmore, "Recognizing Pseudo-Satanism" by Nemo, and "Pythagoras, Plato and the Hellenes" by Philip Marsh. There are other articles on magickal topics by Freya Aswynn, Hymenaeus Beta and a reprint of Austin Osman Spare's "Anathema of Zos." There is much here to get you thinking and doing. Don't miss it.

PROMETHEAN CIRCLE, A publication dedicated to Satanism and the path of the strong, edited by John Hiotellis and George Zaharopoulos (P.O. Box 79006, 17202 Himmitos, Athens, Greece, 1993; 28 pages, 8.25" x 11.75" side stapled).

Peter H. Gilmore, reviewer.

This is a fine debut issue. Editor Zaharopoulos starts off with a fine blast at Humanism, Faustus Scorpis expounds on "The Promethean Quest," "Life is War, War is Life" presents philosophy from the Chuch of WAR, Stephen Waters offers insights into "Wolf Lore," and perhaps most apropos is editor Hiotellis' piece on ancient Hellenic Satanic mythology. There's much material of interest here and the editors seek articles for future issues.

DIABOLICAL CREATIONS #1, edited by Ken Gage (IZM Enterprises, P.O. Box 353, Maple Park, IL 60151, 1993; 42 pages,

full-sized, side stapled).

Peter H. Gilmore, reviewer.

Yet another new Satanic publication that is ballsy and fun. There's pieces on Satanism, Godzilla, Occult themes in Rap, Satan and the Soul, plus poetry, reviews, many ads, and underground comic style artwork. There's even a piece by a Christian providing his proof for his choice in God-belief. A new perspective here that you should enjoy - check it out.

THEE INFERNAL TEMPLER, Vol. 1, No. 2 edited by Verek Ultra (T.O.P.Y. Station 23, P.O. Box 687, Halfway, Sheffield, S19 5UX, England, 1993; 16 pages, A4 format. No price listed).

Peter H. Gilmore, reviewer.

Having never previously received review materials from T.O.P.Y., I imagine that this issue was sent because the opening article entitled "Satan Is Dead" is a meandering misprision of the Church of Satan and *The Black Flame*. The balance of the publication is concerned with various Thelemic and Chaosian concerns, as well as reviews of material with a similar bent. A cassette accompanied this, but I was not inspired to listen. If such is your interest, then this is a source for additional material.

ESOTERRA, No. 2, edited by R.F. Paul and Chad Hensley (2116 Guadalupe, #114, Austin, TX 78705, 1992; 40 pages, digest-sized, \$5.00).

Peter H. Gilmore, reviewer.

This is a neat 'zine which commences with a fun piece by Adam Parfrey on "Weird Sex Cults" which is followed by an interview with Parfrey. There are three tarot-esque "Esoteric Images" by David Grimbly with explanations, an intro to the Esoteric Order of Dagon, an analysis of the symbols in Lovecraft's "The White Ship," an interview with *Sleep Chamber*, poetry by Frater Orcen, and some very fine art. This is a well done effort that is worth your attention.

VILE PEACOCK, issue 2, edited by Richao Polysorbate 60° (Maggot Bait, 409 North P.C.H. 106, suite 439, Redondo Beach, CA 90277, 1992; 38 pages, digest-sized, \$2.00).

Peter H. Gilmore, reviewer.

This is a 'zine filled with comics, collages, and collated images of misanthropy. This collection is not for the squeamish, with both visceral and sexually explicit material. Just a little bit of "human" life.

TI-MOV, issue 1, edited by Richao Polysorbate 60° (Maggot Bait, 409 North P.C.H. 106, suite 439, Redondo Beach, CA 90277, 1992; 24 pages, digest-sized, \$1.00).

Peter H. Gilmore, reviewer.

More of the same kind of material as **VILE PEACOCK**, which is not surprising since this is called a "first and last breakaway" from that publication. My favorite image is on page three titled "Nature's Kingdom Sees No Evil."

THE OHM CLOCK, issue 1, edited by Aaron Garland (P.O. Box 43894, Las Vegas, NV 89116-1894, 1993; 31 pages, full-sized magazine, \$3.00 US, \$5.00 foreign, postpaid).

Peter H. Gilmore, reviewer.

This new 'zine is generally focused on alternative music and thus has interviews with the misanthropic band *Man Is The Bastard*, *Kingdom Scum*, Anomalous Records, as well as a piece about Richard Wagner plus music reviews. Also interviewed is Robert Ward, editor of *The Fifth Path*, and there is an article about Ancient Egypt. There is a good blend of material in this first issue.

MODERN TABOO, #3, edited by Mitchell F. (P.O. Box 55138, Atlanta, GA 30308-0138, 1993; 14 pages, full-sized, \$2.00).

Peter H. Gilmore, reviewer.

Included herein are articles on Mantras, The Plecid Foundation, EMBASAT, and interviews with Chad Ian Miller and Jim Goad. There's also a review section of recordings and publications. For some reason there are often handwritten headings for articles and for all the reviews.

FLASHBACK, #1, edited by Jan Axelsson (P.O. Box 676, S-114 79, Stockholm, Sweden, 1993; 80 pages, A4 format, 29 kronor).

Peter H. Gilmore, reviewer.

A new Swedish music 'zine with explorations of other cultural oddities. Most interesting is the first part of an article on the Church of Satan by Carl Abrahamsson. Other topics covered: LSD, Film Censorship in Sweden, Jean-Michel Jarre, Iggy Pop, and more. This is all in Swedish, so it is for those who can speak Swedish.

GRAY AREAS, Vol. 1, No. 1, edited by Netta Gilboa (P.O. Box 808, Broomall, PA 19008-0808, 1992; 82 pages, soft-cover full-sized magazine, \$4.50).

Peter H. Gilmore, reviewer.

This is a magazine that wishes to

examine the "gray areas of life," thus they have a massive review section of alternative products in all media that attempts to one-up that of *Factsheet Five*. The production values are very high here, but outside of the incredible reviews the focus seems to be on the Grateful Dead. The reviews are quite clear and supportive and definitely provide an excellent source for your browsing.

PARAPSYCHOLOGY, NEW AGE AND THE OCCULT, A Source Encyclopedia, edited by Cheryl Klein Lacoff (Reference Press International, P.O. Box 4126, Greenwich, CT 06830, 1993; 526 pages, full-sized paperback, \$24.95).

Peter H. Gilmore, reviewer.

This massive reference work has detailed listings of groups, publications, spas, centers, communities, museums, schools, biographies, bookstores, distributors, media producers, and even events! I must say that it is skimpy on Satanism (it's not even listed in the "Topics Index") and there are two listings for the Church of Satan, one of which has an old, defunct mailing address.

I found this to be a fun volume to flip through, as you never quite know what you'll come across, though there's a bit too much occultnik stuff to wade through. There's quite a guide to stores and services which could help folks find local sources for items of interest. It is a very professional publication and quite reasonable at the price.

GO TO HELL #3, *Family Values*, a video by John Dewey (\$9.95 postpaid, Brimstone Ministries, Box 660, Marstons Mills, MA 02648, 1993; 30 minutes, VHS format).

Peter H. Gilmore, reviewer.

Once again Daimon Egan is back and seems to have hit his stride with this video. It begins with some paranoia evoking close-ups of Egan, then moves on to the running joke, a returning rondo refrain wherein a priest knocks on Egan's front door (emblazoned with a Halloween witch with a rather phallic nose) with some such pro-Christian blather to which Egan has a snappy comeback. Also included is an interview with Ralph Frasier, who doesn't let blindness stop him from resisting the Christians' smugness, a wonderful take-off on Serrano's *Piss Christ*, Egan's sermon exposing the namesake of the Gideons, those obnoxious folk who put Bibles in hotel rooms, and also a segment called "The 666 Club," in which Egan and his associate Lucifer Taylor discuss the family values exemplified by the holy men of the Bible.

The tape is finished with Taylor, naked, reciting a statement that was read into the congressional record (on Walpurgisnacht!) which mocks Christian charity. All in all a fun tape and well worth the asking price.

LAISSEZ FAIRE BOOKS CATALOGUE, (942 Howard Street, San Francisco, CA 94103).

Peter H. Gilmore, reviewer.

This is an excellent source for books in the Libertarian vein of thought, and stocks such classic authors as Thomas Szasz, H.L. Mencken, Mark Twain, Ayn Rand, and many others who you will find fascinating and useful. Contact them for the latest issue.

EXPOSING THE FRAUDS

JOURNAL OF PSYCHOLOGY & THEOLOGY, Fall 1992, Volume 20, Number 3. Special Issue - *Satanic Ritual Abuse: The Current State of Knowledge*. guest edited by Martha L. Rogers (Biola University, 13800 Biola Avenue, La Mirada, CA 90639-0001, 1992; 172 pages, paperback, \$10.00).

Peter H. Gilmore, reviewer.

This is a Christian publication wherein those who promote the SRA fraud are taken quite thoroughly to task by some heavy hitters in this field. It seems that the Christian community of intellectuals decided that it was time to clean house. Just as we separate ourselves from misguided dabblers who kill cats and vandalize cemeteries, the mainstream Christians want nothing to do with this Satanic scam fostered by mentally disturbed individuals and the therapists and consultants who've grown fat from this urban legend. There's great ammo in here from Christians to use should you be in a position to need to debunk the hysteria. Highly recommended.

CORNERSTONE, Volume 21, issue 98, edited by Dawn Herrin (939 W. Wilson Ave., Chicago, IL 60640, 1992; 38 pages, tabloid format, \$2.00).

Peter H. Gilmore, reviewer.

In this issue, Jon Trott and Mike Hertenstein shine the light of investigative reporting on Mike Warnke, author of *The Satan Seller*, and they demolish his claims to having been a member of a Satanic organization and expose his use of his ministry for personal gain. Once again, this is a Christian publication which wishes to get the sleaze out of their corner. Warnke has been making big bucks for years with his phony tales, and now he's been caught and

pinned-down. Much useful info here, should this "clown for Christ" bring his evangelism to your area.

FALSE MEMORY SYNDROME

FOUNDATION, 3508 Market Street - suite 128, Philadelphia, PA 19104.

Peter H. Gilmore, reviewer.

Let me quote from an informational pamphlet published by this organization. "It is the purpose of the Foundation: To seek the reasons for the spread of False Memory Syndrome; To work for the prevention of new cases of False Memory Syndrome; and To aid the victims, both primary and secondary, of False Memory Syndrome."

Here we have an organization that is working to combat the spread of false memories of sexual abuse in general, which will certainly be of use to smash the hysteria concerning "ritual abuse" that is a subset of this spectator sport. If information is needed to debunk the lies of fundies and Xtian "therapists," this organization can be of use. Also, should proponents of the hysteria arise in your locale, alert this organization and put responsible local officials in touch so that they can get a balanced point of view concerning the issue, and not be hoodwinked out of sympathy for those claiming (falsely) to having been the victims of extraordinarily heinous crimes.

THE TAOIST

Sway with the breeze
Smell the scent of the trees
Feel the SAT pushing Life through you

Smoke drifting along the tides of the moon
Surrounded by her presence, my senses swoon
Twilight's peace beckons their bestial songs

Leopard hunting, gazelle dying, a sparrow
born in a mere moments passing
Sri Kala Chakra, nothing is wasted or
everlasting

A mere thread in Life's woven weave
His bright cloak shining, Yin gracefully leaves
These are the best moments of Life

Andre T. Soly

(1970 - 1992)

POET, SATANIST

"That is not dead which can eternal lie,
And with strange aeons even death may die."



ANTICHRIST
BY BILL EHMAN, JR.

WHO'S THERE?

STANDING IN THE RITUAL CHAMBER, the dim light of a single brazier does little to dispel the darkness. I stand before the Baphomet and for the duration of this ceremony consciously suspend my disbelief in the reality of Satan and the infernal demons of Hell.

But as commonly happens when I speak less and pause more, I feel the presence of someone there, someone listening, someone watching.

I feel a benevolent interest and a strange sense of comradeship with this presence. As I continue to move through the ritual and address Satan, I am addressing this presence I feel but do not see. Always, when finished with such a ritual I have the profound sense of having communicated with someone and this communication feels meaningful and unbounded by the limitations imposed by the words which were spoken.

What is more, when I have had these experiences in ritual with others, the other individuals consistently report the same feeling of a presence. In talking with different Satanists about this experience I find they commonly have felt this curious communication.

So what is happening here? Our religion stands solidly based upon the bedrock of doubt not faith. We have rejected exterior gods in favor of recognizing our personal godhood in the present moment. We indulge in the power of belief only within the framework of ritual but agree to cap that powerful drug at ritual's end. We agree to turn on again the light switch of reason. We choose to be the magician and not the rube.

Yet the experience in ritual keeps occurring, like the persistent scratching of a cat who wants to be let in. There remains this powerful sense of feeling that there is someone present in ritual who, once called, has come to visit.

I realize that only two conclusions have been drawn by those who have reported this experience since 1966. They either rejected it as mere fantasy (which does not address the intensity of the experience) or embraced it as belief (which ignores the ambiguity of the experience). I wondered if there might not be a third option.

Experimenting with the elements of ritual I discovered that there are several factors which seem to produce this sense of a visitor. First is darkness. When I have conducted ritual with two or more brightly lit candles in a chamber I have not become aware of this ghostly presence. If the chamber is dimly lit by a single burning lamp of jellied fuel (such as sterno) or even in complete pitch darkness, then the awareness of another is felt. The second factor is the act of expectation through speech and action. When I correctly enter into the Satanic ritual and address Satan as if He were actually listening and present, then the phenomenon of feeling someone present occurs.

Of course all of this could be explained by suggestion. The dim or dark chamber softens the shapes I can see so that the

aspect of my mind which imposes sensory order is activated to make sense out of what is there. This is the same action the mind takes when we say that our eyes are "playing tricks." One example of this is when we are driving a car and can barely see some indistinct object on the road ahead. As we approach it looks to be a body of an animal until we get close enough to see it actually is a cardboard box. By suspending my disbelief in the context of ritual, I am certainly entering into the same dreamlike world of imagination where the mind creates impressions. Thus this experience could be nothing more than a form of self-hypnosis.

Digging deeper, however, I wondered how exactly I am aware of this sense of presence in the ritual. I do not normally see anything (such as a shadowy form). Neither do I hear any voice or breathing or some such. Neither is there a smell, taste nor touch. Yet somehow I kept sensing this presence. How?

I began to experiment in ritual. I would invoke the presence and then (with no small humor at this situation) ask myself how the Hell I knew there was this presence. What was this feeling and how did I know about it?

At one point I decided it must actually be that peculiar subset of the sense of hearing which can detect the physical presence of surrounding objects nearby. Physically blind people have demonstrated this remarkable use of "sonar" to "feel" physical objects and people around them through a subtle awareness of sounds. But I found that the visitor was not felt by me to have a specific physical location. It wasn't so simple.

Finally I came to realize that there is a peculiar difference between how I feel when I am alone and when there is another person present. If you are in a room and someone enters who could be important to you (a friend, for example) there is a special complex of subtle physical shifts that occur which you can feel. You will not feel these shifts if someone enters who is totally unimportant and does not require any degree of social interaction (such as a stranger entering a bus depot where you are reading a book). This feeling of social preparation, of readying oneself to interact with another person, was exactly what I have been experiencing as the visitor phenomenon.

However, even this has not answered the ultimate question. After all, am I sensing this presence because it is actually there or because I have fallen prey to my own suggestive expectations?

And then finally the answer loomed clear and distinct.

Since in ritual, the magic is most effective when the magician suspends disbelief and believes totally and completely in the magical reality of Satan and his minions, and since so many feel this presence in ritual, then the answer is to BELIEVE IT... in ritual; DISBELIEVE IT... outside of ritual.

Just the way it was described in *The Satanic Bible* in 1969.

IN THE BLINK OF AN EYE

DON'T BLINK - WATCH HIS HANDS! The hand is quicker than the eye!" Phrases often heard from an audience observing the artistry of prestidigitation. Perhaps some of you have uttered similar comments while enjoying a magical entertainer at a circus, cruise ship, Las Vegas or tableside at a restaurant. And the most popular comment: How do they do that? Part of the answer comes from MISDIRECTION.

Come closer. I am about to reveal a secret. The hand IS NOT quicker than the eye! That is why you, the audience, must be made to look elsewhere without realizing that you have been: MISDIRECTED! Fear not! Even with this knowledge you will be hard pressed to catch a pro at his game. So come closer, I shall tell you more.

One particular technique is BOREDOM. Stay awake now, and I will share an example of one magician who was a master at misdirection. His name: MAX MALINI. Born in 1873 in Ostrov (between Poland and Austria); emigrated to New York at age fifteen. His passion and hobby, magic, became his profession, and by age twenty he was one of the nation's top saloon entertainers. Malini went on to perform at major cities in the USA, and from there he entertained worldwide. Malini was described as having the airs of an opera star: expensive clothes, cigar, finesse and panache. His strongest feats were the appearance of a block of ice in a spectator's hat and blindfolded card tricks. Quite impressive for a man who was described as pudgy with very small hands! In fact, Malini could not hide a playing card in his hand. Yet he still managed to do so. Malini knew that if an action is repeated constantly, it becomes BORING and the mind will not pay attention to it. Thus he would repeat the same shuffle several times, then interject a "secret move," right under the proverbial nose of the audience!

And so on, with some other actions safely hidden from perception. Malini amazed audiences up to the time of his death in the early 1940's. He is buried in Hawaii, the place of his last performance.

Would you like to put this to a test? The next time you are at the dinner table, try this: pick up and lay down your fork in exactly the same way. Look at the fork as you do so, but make no mention of this. Just let the action sink in. Do this three or four times. Then, look at the fork, PRETEND to pick it up. Bring the hand (pretending to hold the fork) towards you and SIMULTANEOUSLY look at someone next to you and say "Could you hold this fork?" If your timing is correct, you will enjoy watching your victim reach for the non-existing fork! With a little practice, you can do this with coins, salt-shakers and other small objects.

So practice well and please do not drop your fork!

WHAT IF THEY GAVE A WAR AND NOBODY CAME?

November 1387: A massive army of Tartars appear on the plains outside the city of Ispahan in central Iran.

Their leader, the Turkish war-lord Tammerlaine, dispatches emissaries to announce his arrival and to convey his challenge of battle to commence on the following day. The Mussaffarid governor of Ispahan, Muzaffar-I-Kashi receives Tammerlaine's emissaries and is informed of the challenge they have come to deliver. He wastes no time in conferring with his ministers of state. The rich mercantile population of the city has little stomach for battle. They lack the necessary courage and fortitude to meet the Tartar challenge with resolve. There must be some other less dangerous course to follow, they plead. Muzaffar-I-Kashi politely declines the challenge. Instead he offers the keys of the city to Tammerlaine, hoping to placate him.

The inhabitants of Ispahan, oblivious to their impending doom, carry on "business as usual."

Tammerlaine, a seasoned warrior of a hundred desperate battles, can feel no compassion for men so cowardly and indolent as to refuse to defend their own families, city and possessions. To his fierce warrior ethic, this refusal, and subsequent token of submission, is both an insult and an outrage!

Tammerlaine orders the wholesale slaughter of the city's inhabitants. Each of his army units is required to contribute a fixed number of heads to the general "pool."

The horror that ensues is unequalled by even the Golden Horde of Genghiz Khan in the previous century. For the Mongols, despite their ferocity, were but simple savages, whereas Tammerlaine is a cultured Turk.

The city of Ispahan becomes a chaos of thunderous hoofbeats, curved scimitars flashing in arcs beneath a dazzling Arabian sun, cries of terror and pain, and the sickly-sweet fragrance of death lingering in the aftermath.

Tammerlaine decrees that a pyramid reaching many stories high is to be constructed on the following day. It is to be a monument to the once prosperous, but cowardly people of Ispahan. It is to be composed of the 70,000 skulls of the men, women, and children of the city who have perished there that unforgettable day.

R. N. Taylor

SPARKS

SATANISM CONTINUES TO MAKE ITS INFLUENCE FELT in society. We've seen how many individuals have launched publications as platforms for their particular focus and this is a healthy development. The Church of Satan encourages its members to make their influence felt in the real world, and this is a very direct method. We also have seen many new grottos rise, and fall as well, as Satanists attempt to make a social organization that will satisfy the wants of those involved. In this column, we'll focus on several grottos and their activities.

Grotto ODM (P.O. Box 163, Stratford, CT 06497)

Here is a group of Satanists that are organized and having fun too! From their *General Information* papers: "Grotto ODM, also referred to as ODM, is an organization whose primary function is the fraternal bonding and mutual support and advancement of individuals of like interest in magical and related topics, who share the same basic philosophy on the nature of the world and of humans.

"Our name, 'GROTTO ODM,' derives from the Latin 'Oderint Dum Metuant,' 'Let them hate, so long as they fear.' This reflects the esoteric nature of the grotto, which sets itself apart from the social mainstream, and also the general tone of the grotto's philosophy, which disregards opinions of outsiders who do not share nor even understand our beliefs. The motto could be understood to convey the sentiment, in everyday language, 'I don't care if you don't understand me, or even if you hate me - just don't bother me.'

"ODM's pragmatic philosophy is based on the principles set forth in Anton LaVey's *The Satanic Bible*; familiarity with and understanding of this work are essential for membership. Since our founders are members of Dr. LaVey's Church of Satan, we maintain a 'spiritual affiliation' with the Church. Membership in the Church is not mandatory for General members of ODM, although it is strongly recommended. There are some Grotto functions which are reserved only for members of the Church of Satan.

"ODM does not evangelize nor proselytize; we don't practice overt recruitment. We welcome inquiry by persons whose interest and participation could be mutually beneficial, and membership is typically by referral. Naturally, any area members of the Church of Satan are welcome to join should they so desire."

This grotto also puts out a newsletter called *The Raven* which is humorous and insightful with columns on food (From Hell's Kitchen) and drink (Exploring the Spirit World - de gustibus non disputandum), as well as commentary. They are open to article submissions.

Do contact them if this sounds to be what you seek.

The Infernal Garrison (7205 Goreway Drive, P.O. Box 59049, Mississauga, Ontario, L4T 4J1, Canada)

Having grown out of the **Knights of Satan**, from whom we haven't heard much in a while, Doug Richards has here forged an active ensemble promoting real Satanism. The membership package includes "Statutes That Govern The Infernal Garrison," and many fine images drawn by Mr. Richards as well as his militant Satanic poetry and their initiation ritual. They also have spiffy membership cards. From one of their information sheets:

"The Infernal Garrison was formed in response to the demands of those in the Toronto area... [We] follow the philosophies of the Church of Satan and practice true Satanic magic, not what society 'thinks' is practiced... With determination, perhaps more groups will eventually follow to offer man identity instead of herd conformity."

They've also produced a cassette of music for rituals, basically from various soundtracks (*Bram Stoker's Dracula*) and Orff's *Carmina Burana*, among others. It is an effective blend. Contact them for further information.

The Shiva Grotto (710 ½ Courtland Ave., Kokomo, IN 46901)

The basic intent of the *Shiva Grotto*, according to James M. Davis, is to destroy the "Gerald-satanist" image as well as the over-rated Christian religion. A further goal is to show that when need be, instead of ritualizing for everything, real Satanists get off their asses and employ their natural intelligence and wit in order to make their desires happen. From one of their pamphlets:

"Throughout history, anyone who veers from the mainstream and has obtained any success has been accused of diabolical connections to a darker force. Satanism is not about who can sacrifice the most babies or take the most drugs, it's about living by a set philosophy and calling up the darker forces in nature to exert your Will into the world as you see fit... Satan demands a much harder task than signing over your soul in blood. He demands that you live your life as fully as possible, prosper by your own wits and avoid misery."

Their organization is firmly based on the writings of Anton Szandor LaVey.

Please note: Both William Gidney and the "Infernal Grotto" are no longer associated with the Church of Satan, by decree of the Council of Nine.

Also, there are still pseudo-Satanic organizations out there claiming that the Church of Satan is defunct, bankrupt, or in some way non-existent - and that *they* are taking over. A bogus history is usually supplied to give credibility to their pedigree. Ignore them. Innovators succeed while imitators fail!

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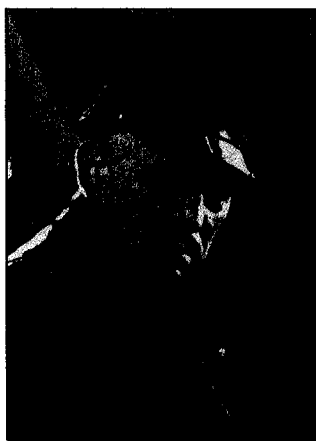
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LAUGH! THE DEATH PENALTY BY MARK HARKS & ANDREA WELCH

HOW MUCH MORE OVERCROWDED can our prisons get? People should be laughing WITH the death penalty, not AT it. Those who are laughing at the death penalty are confused in thinking that it is not a deterrent. A person who is put to death can **never** harm another innocent person again. A corpse doesn't have a chance for parole, nor does it have any opportunities for escape.

Convicts who have no substantial evidence against them, but who are on death row, are spared (for the time being). Those criminals who have admitted openly to murder, or who have overwhelming evidence against them, **MUST** be put to death without reservation. Of course, those who kill in self-defense should be spared by the government, and commended by the Satanist.

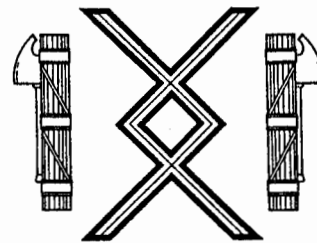
Capitol Punishment is a euphemism for "destroying low-lives." If Satanists ruled the government, the degenerates would go bound and gagged to the victim's family for them to torture, then destroy. Sheer torture would make any would-be perpetrator think twice. Since this isn't going to happen in our world just yet, let the government destroy the degenerates. An end would come to the building of more and more prisons, paying people to "rehabilitate" those beyond rehabilitation, as well as the feeding and health care of these morons.

Whenever someone is put to death, and it is not in your own state, the newspapers print only a very small article about it. I suppose this is to not offend Christians by making a big story out of how the state got rid of someone who would have eaten up the taxpayers money, and "gulp," put someone to death. Some politicians will whine that it costs the state too much money to execute these parasites. (What about the expenses of the court cases, and prison?) Some defense lawyers are suckering the criminal's loved ones into prolonging trials at their, and the taxpayers' expense, knowing full well the criminal will not go free.

When an animal gets impounded, they are either adopted, or the inevitable happens. A thirty or forty year sentence served in full, would be very unfortunate for the criminal who commits a heinous crime, as they usually get out earlier now.

In our state, a criminal was mistakenly let out of the Maryland State Penitentiary. The result? An innocent boy and girl were shot to death in a convenience store for no reason at all. He said he just did it because the world stinks. He's right there, the world *does* stink. That's only because the Christian/Humanist government doesn't give a damn and only a Satanic government would have the guts to stand up and say, (as all Dark Heroes) "All wrong doers - You shall perish!" More quality people - less quantity. As the ABRAXAS Foundation states in *Apocalypse Culture*: "Long Live Death!"

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DUELING DUALITIES

FOR CENTURIES, Western society has been dominated by a philosophical system that can be best described as antagonistic dualism, the belief that the world is comprised of pairs of irreconcilable opposites. Under this system, life is reduced to a series of either/or choices. This worldview is so pervasive that it provides the basis of most of the philosophies which provide the foundations of modern western culture. Since this philosophy touches upon virtually every facet of modern life I will not be attempting a comprehensive look at it in this article. Instead I will touch upon a few examples of the results of such ideas, and touch upon the origins of this insidious philosophy.

The roots of antagonistic dualism go back some 2500-3000 years to ancient Persia. It was there that the Zoroastrians developed what was probably the first religion/ethical system based upon the idea of a metaphysical struggle between good and evil. Today, thanks to the Zoroastrians, people tend to think of good and evil as fixed absolutes, causes rather than effects, but this was not always the case. Many ancient societies thought of this dichotomy quite differently. Generally, good was whatever was beneficial to you, your family or your tribe/nation. Evil on the other hand was simply whatever was harmful to these same groups. Good and evil were seen as effects and not causes. Antagonistic duality lies behind this inversion of ideas. Consider the Greco-Roman, or Germano-Celtic mythologies. You'll find no such notions of ethical dualism as you find in Zoroastrian or Judaic mythology, you simply cannot compare a figure such as Zeus, or Odin to an Ahura-Mazda or Yahveh. Contrary to the conventional opinion however, the leap from the Zeuses and Odins to Yahveh and his ilk is hardly an advancement, it is instead a great leap backwards. The ancients all recognized the duality of nature but they did not attach any moral values to such things, they were simply recognized as counterparts in the overall scheme of things. Antagonistic duality, as manifested first among the Persians and later among the Jews, was bad enough but it was primarily concerned with good and evil. After the idea spread to the decadent philosophers of the late Hellenic period, such as Plato and Socrates, it

broadened it's scope to include almost all of the world in it's pointless divisiveness.

Today, these dichotomies can be generally divided into two categories. The internal dichotomies are the first group and would include such things as good vs. evil, intellect vs. instinct and reason vs. passion. The second group, the external dichotomies would include such things as civilization vs. nature, life vs. death and male vs. female. It is with these dichotomies that I will be concerning myself hereafter.

The idea of good vs. evil has a long history in the world, and is central to the Judeo-Christian ethic which has so polluted the world. The ideas of this group I have already dealt with, so I'll not repeat all of that. The other internal dichotomies are very similar to the good vs. evil dichotomy in many respects. Each is characterized by a refusal to recognize the totality of man's inner makeup. And each of these groups of people are prone to the same adverse effects which derive from this self-imposed internal conflict.

One of the most common internal dichotomies today is intellect vs. instinct. There are some who believe that the only knowledge of any value is intellectual in nature, learned knowledge. These people do not believe that inborn, instinctive understanding is of any value, in fact there are some who deny that man has any instincts. To be sure, man's instincts are not so absolute as the instincts of insects or birds but it would be a mistake to claim that man is devoid of instinct. As a primate, man has a fairly open-ended set of instincts, which leaves a great deal to be learned. There are however deeply felt drives which are inborn. There would be no conflict between instinct and intellect were it not for man's tendency to build up unnatural institutions to make the world more agreeable to his overdelicate sensibilities. When an instinctive drive runs counter to the rules man has established, a new action is taught to replace the instinctive act in the individual's mind. To claim that all intellect is without value is less prevalent, but equally erroneous. These people follow the Rousseauesque doctrine of the noble savage. The error of these people lies in the fact that the human animal does not come with a complete program as does a

bee, or ant. A human being must acquire a certain degree of intellectual learning in order to survive. Anti-intellectualism may be rooted in a reasonable distrust of inordinate intellectualism, but it goes too far in the other direction. Just as the ultimate end of the intellectualists is a world where everyone does precisely as he has been taught to do, a world where every move is analyzed and spontaneity is a thing of the past, the end of the anti-intellectualists is a world of ignorance, and mistrust of any learning.

A very closely related conflict is reason vs. passion. The worshippers of reason regard reason as the be-all and end-all of human existence. These people fail to recognize that reason is only a tool. This overdependence on reason goes back to Greece, notably the philosopher Aristotle. The ideal of such people is a being that is totally dominated by reason. A being that is not swayed by passion. These people are continually stressing that man is not "just an animal." Their passions remind them of their animal nature and must therefore be done away with. As I see it, their ideal is a bloodless machine. Ultimately, by their very nature these deifiers of reason will fall into the same trap as the overly intellectual. Once again the other side is equally mistaken. Traditionally, artists fall within the category of those who stress the passions over reason. The virulently anti-rational are a minority in this group. Those who reject reason, and are totally ruled by passions are not taking advantage of some of the unique characteristics of the human animal. These slaves to their passions will often drift aimlessly through life. They will follow their feelings even if they lead to their own destruction.

All of these groups are united in their desire to tear themselves into two parts. Whether that division is between good/evil, reason/passion, or instinct/intellect is ultimately irrelevant. They can all be roughly divided into two types, exterminators and suppressors. Those I call exterminators are driven to purge themselves of every trace of whatever undesirable element they find in their nature. The other group, the suppressors, are less driven. They usually understand that they will never purge themselves entirely of the offensive element and so they are

satisfied in suppressing it as much as possible. These types often believe that in time these offensive traits, if suppressed, will atrophy and die. While both groups are fighting futile battles against themselves, battles which they are doomed to lose, the suppressors can usually come through with fewer of the more unpleasant side-effects. The worst that will befall a suppressor is, more often than not, a few neuroses of varying degree. It is another story with the exterminators. With each failure to destroy the hated element of their nature they will grow more single-minded and fanatical. It is from the ranks of the exterminators that all of the inquisitors, puritans and witch-hunters have come. While the suppressor will avoid the middle ground of balance, the exterminator will find it so repellent that he will go to any extreme, even the opposite extreme to avoid it. This is reflected in the well known fact that the quickest to convert to any extremist philosophy are those who, until recently, adhered to the opposing doctrine. Until an exterminator breaks away from his position, which is usually a very sudden decision, they will almost certainly be unwilling to consider any other opinion. It is a fools errand to try to reason with an exterminator, even those who have exalted reason.

The external dichotomies cannot be divided into exterminators and suppressors because they operate in a very different way. These are not struggles of man vs. himself. The external dichotomies are a manifestation of man's struggle against the world around him. These struggles are the same as the internalized ones in this regard, though they are equally pointless. A good example of the kind of idiotic conflict that falls under this heading is civilization vs. nature. The forces of civilization are responsible for the continuing deforestation of the Earth, the extermination of wild animal species to make room for surplus humans and other domesticated animals, and a general preference for the artificial to the natural. On the other side are more of Rousseau's disciples. These people would delight in restoring an age of innocence which they believe existed in the long ago dim past. They yearn for a return to the garden of Eden, but would only accomplish a return to the cave. While no one can argue that all of the so-called advances of modern civilization are in fact advances, it should be obvious that it is not in our interest to throw it all away in pursuit of a golden age that never did, and never will, exist.

Another of the external dichotomies is life vs. death. Today there is a widely held belief that there is an innate sanctity in human life, and that life, at any level, is better than death. As a direct result of this idea, the human population of the Earth is escalating at an ever increasing rate. As a natural consequence of this overcrowding, famine and pestilence occasionally break out and natural disasters such as earthquakes, hurricanes, and flooding wreak greater havoc. Such things, while they are vital elements of nature's population control system, are violations of man's rules. Whenever nature intervenes with a famine or some such measure, in comes a flood of "humanitarian" aid - food, clothing, and medicine - in an effort to thwart nature's design. If mankind does not change its course, nature will change it for him. You cannot circumvent nature indefinitely. Like it or not, man will have to start playing by nature's rules. On a more personal level, it is not unusual to see people who will cling to life, even a bedridden life dependent upon machines, rather than accept death and go out with a little dignity. What sane person can say that it is better to live as a frail, senile shadow of their former selves than to die when they have reached the logical conclusion of their lives?

Another product of this worldview is the "battle of the sexes." It has promoted a uselessly divisive outlook which has done nothing except create unwarranted hostility and pointless bickering. Each side argues over which sex is superior. You might as well argue over whether a saw is a better tool than a hammer. It is certainly true that nowhere in nature is equality to be found, but inequality does not follow gender lines. We are individuals and must be judged as such. A division of the human race into two uniform gender blocs is ridiculous. It is true that some women are utterly worthless for anything other than childbearing, but there are some that are superior to many men I've known who are useful only for mindless menial labor. No, ultimately gender is not a valid factor in establishing the social hierarchy. Even more insane than the extremists on behalf of either side are what passes for a moderate in this issue. These people would destroy the enmity between male and female through an attempt at destroying the differences. They seek to establish an androgynous, unisex world where the innate differences between the sexes are suppressed through socialization and "test-tube" reproduction. The solution

to the problems brought about through antagonistic dualism is not to be found in the pursuit of a thoroughly unnatural state of affairs, it lies in an understanding of the fact that despite their innate differences, the sexes are not bound into an adversary relationship; an understanding that it is possible to view them as complimentary halves of a larger whole.

Ultimately, though the mind perceives the duality inherent in nature, it seeks to restore a unified whole. Antagonistic dualism, in all its varied forms, believes that only one side of the duality is natural. They believe that the rest is a sort of cancerous growth which must be excised. Their ultimate goal is a world torn in half, a barren monotonous life free of the inner conflict that they themselves have promoted. It is time for a restoration of that older, healthier view that there is a balance in nature between the duality's halves, a recognition that all are necessary in their place. A good illustration of this is found in the symbology of the sigil of Baphomet. As Dr. LaVey has stated in *The Satanic Bible*, the horns of the goat symbolize duality. Each horn is separate and distinct from the other, yet both are but part of the goat. Since the goat is a symbol of carnality, and thus of nature, it is therefore seen that everything is part of nature and that to exalt some part of nature above the whole is foolish. It should be obvious to everyone that only by recognizing the totality of nature, including human nature - despite what superficially appear to be contradictions, can life continue in any worthwhile sense. The road which western culture is presently traveling leads only to destruction. Until mankind no longer feels compelled to engage in counterproductive struggles with himself and nature there can be no real progress. This Persian monster, and its offspring, must be destroyed. If we do not destroy them they will certainly destroy us.

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LOVECRAFT LANDSCAPING AND THE LAW OF THE TRAPEZOID

FEW THERE ARE WHO HAVE SUCCEEDED in passing the Barrier to the twilit grotto that shines beyond. For know ye well, that the dwellers in the Abyss hunt souls like unto thine to hold in their thrall."

Anton Szandor LaVey,

"Die Elektrischen Vorspiele," *The Satanic Rituals*¹

We are all familiar by now with the uses of alienation in Satanism. The writer of evocative literature is seldom thought of as being a magician. The American Gothic literary genre has produced such marvels as Nathaniel Hawthorne, E.A. Poe, and H.P. Lovecraft. Few in the world of those Without would understand *why* these writers might be considered Satanic magicians. Yet each of their stories has exerted a diabolic influence on their readers' imaginations, creating 'rifts' in mass consciousness. For as 'fictional' as their writings are said to be, indeed they have opened the Gates – have they not? Every story can be seen as an exercise in indulgence, each indulgence being a magical Working in its own right.

Geometry, landscaping and weird imagery in the modern horror tale have been used to great effect to create states of alienation within their readers. The Law of the Trapezoid refers to more than just the strange angles of architectural structures. In a literary context this would refer to the bizarre room of Keziah Mason's house in H.P.L.'s "Dreams in the Witch House." The 'Law' also includes geographical areas and landscapes. This was discussed briefly by Dr. LaVey in his most recent work *The Devil's Notebook*.²

This article will focus on landscaping and its power to alienate the literary character, as well as the reader. This alienation makes the character **the other**, whereas it is usually assumed that the "alien beings" of Lovecraft's Mythos are the Outsiders. The protagonist, in fact, becomes *alien* through a paradigmatic shift. This can be seen as a type of gnosis or "enlightenment."

Within the context of this article 'landscaping' shall mean any geographic area, its size, dimension - any feature, fixture, atmosphere, or phenomenon connected with that area. Also, *landscaping* refers specifically to **nature** and its peculiar manifestations.

The use of weird landscapes, unlike the convention of 'Gothic architecture' as found in Walpole's *The Castle of Otranto* (meaning the geometry of the physical structures within the stories), deserve more attention than they have received.

Author T.E.D. Klein, former editor of *The Twilight Zone* magazine, works on a somewhat "Lovecraftian" base. In his short story, "Black Man with a Horn," from *Dark Gods* (1980), he draws mostly on the Mythos. However, in *The*

Ceremonies (1984) he borrows concepts from Arthur Machen's short story "The White People." Machen was one of H.P.L.'s literary influences. In both of Klein's works there are liberal doses of weird landscapes. In the "Lovecraftian" tradition, images of dark twisted trees, menacing forests, blasted wastelands, whispering lonely fields, as well as savage jungles, frozen arctic environments, and other forlorn extreme manifestations of nature assail us. A heath of odd squatting hills, such as in H.P.L.'s "The Whisperer in Darkness," or Machen's "The Great God Pan," and all such stimuli jar our senses because of their *alienness*. One does not have to travel with his head disconnected to black Yuggoth to find the kind of strangeness which can be found on Earth.

The rough, wild, feral quality of Lovecraftian nature, and indeed, within all Gothic traditional depictions of nature, serve to alienate the reader from the common, to set them up for the story's awful culmination. Within these environments those caught up in them are transformed. Perhaps it can be better said that they *adapt* to their environment. One example which comes to mind is the goat-like Wilbur Whately in H.P.L.'s "The Dunwich Horror." Dunwich is supposed to be an all-around disconcerting place. It disturbs or adversely affects the protagonist.

This type of imagery is nothing new as a convention in the American Gothic genre. Hawthorne utilized such images as in "Young Goodman Brown," where the Witches' Sabbath takes place in a fiery pine forest. Here the Devil Himself is met on lonesome *country roads* near the midnight hour. H.P.L.'s "The Colour Out of Space," and "The Shadow Out of Time," present us with places of mystery, darkness and especially of *geographical isolation*.

It might be said that this proliferation of isolation-imagery in the American Gothic genre comes from the nature of early America itself. America *was* a vast wilderness at one time (before we "became fruitful and multiplied," that is). It is reasonable to assume that this exerted a sizeable influence on writers up until the recent time of mass urbanization. Currently, the horror story tends to focus itself on the 'concrete jungle,' such as in T.E.D. Klein's "The Children of the Kingdom," and many of us know of H.P.L.'s loathing for New York City. While the city streets have apparently become the new forum of literary alienation, the city environment is still *safe*. It is *predictable* because it is a human fabrication. Nature, even unto this hour, remains unconquerable, it is an unknown.

Weird, isolated geography also includes the Nebraska countryside of Stephen King's "The Children of the Corn," and the rural neighborhood in Carl Jacobi's "The Unpleasantness at Carver House." Now consider, in light of the above, the

influence of nature/landscaping on the psyche in Esther Forbes' *A Mirror for Witches* (1928). Louis Gross, author of *Redefining the American Gothic*, gives us a sample of this,

The forest is a place of dark evil for the village, [in Forbes' novel] and as the dwelling of the Indian, a habitation for Satan and his followers.³

What can be said about the above discussed process of alienating nature? By shifting the perceptual ground upon which we have built our notions of reality, writers like H.P.L. have raped our tunnel-realities by displacing our familiar world, and thrusting us, not into an "Abyss," but into a world we never *understood* in the first place. One might say that the Akeleyes and Robert Blakes have their reality-filter lenses removed and become alien beings to the world. Robert Price, author of "Lovecraft's Artificial Mythology," tells us that,

His [Lovecraft's] aim was not to make the reader feel that supernatural entities (i.e. gods) exist. Such is the misunderstanding of many readers of Lovecraft. Rather, he sought to stimulate the removal of natural *limits on human perception* so as to provide a full view of the horribly empty (naturalistic) cosmos.⁴

According to Price, Yog-Sothoth, Cthulhu and the gang are supposed to be "the aliens." The essence of what he is saying, as this author interprets it, is that the Old Ones are no mere anomalous disturbances, but are the *true inhabitants* of a sphere *we* never really owned (i.e. "the Domain of Man"). We become alien creatures in an existential universe to which we are rudely awakened. The long forbidden realities of this world have turned hostile and demonic through centuries of denial. Stefan Dziemianowicz, author of "Outsiders and Aliens: The Uses of Isolation in Lovecraft's Fiction," backs the observations put forth so far,

This telescoped point of view [referring to the existential quality of H.P.L.'s works] presents an image of mankind as an isolated presence on the "black seas" of an infinite cosmos, a figure dwarfed into insignificance by the vastness of the universe.⁵

The Gothic genre (in general), being a product of a predominantly Christian culture is going to reflect its anti-nature bias. All horrors attributed to the natural world have, in the past, made titillating reading for proper Victorian ladies who were in need of a polite, socially acceptable catharsis – or exorcism, however one cares to look at it.

It is the psychodramatic quality of these works which exert their Satanic influence. As acts of 'black magic,' these above-mentioned works and countless others have served to disturb the complacency of readers, leading them down the Left-Hand-Path. Those less sensitive readers will undoubtedly shrug off the exigency of an H.P.L. work as "just a scary story," denying any heuristic value therein. For those who are not disturbed by what may come to them in the middle of the night, on some lonesome heath (perhaps through a shining

trapezohedron?), the goal of the Working is revealed:

Each of us must find our own way through the wilderness, and like Nietzsche's *Zarathustra*, must imbue our lives with personal meaning and power. No god, avatar, president or pope will do it for us. We, in fact, must recreate ourselves as the 'Old Ones.' In *The Satanic Rituals* Dr. LaVey tells us that,

One can not help speculating upon the reality suggested by the fantasy – the possibility that the Old Ones are spectres of a future human mentality.⁶

But for that to happen, we must first AWAKE.

□ □ □

Notes

1. Anton Szandor LaVey, *The Satanic Rituals* (New York: Avon, 1972), p. 124.
2. Anton Szandor LaVey, *The Devil's Notebook* (Portland: Feral House, 1992), p. 116.
3. Louis Gross, *Redefining the American Gothic* (London: U.M.I. Research Press, 1989), p. 32.
4. Robert Price, "Lovecraft's Artificial Mythology," *An Epicure in the Terrible*, eds. Schultz & Joshi, (Cranbury: Associated University Presses, 1991), p. 248.
5. Stefan Dziemianowicz, "Outsiders and Aliens: The Uses of Isolation in Lovecraft's Fiction," *An Epicure in the Terrible*, eds. Schultz & Joshi, (Cranbury: Associated University Presses, 1991), p. 159.
6. LaVey, *The Satanic Rituals*, P. 178.

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HERD ELITIST IDEOLOGIES A Field Guide

A S WE WORK THROUGH THE third decade of modern Satanism, we often find the Devil's "undefiled wisdom" obscured by a veritable blizzard of superficially similar imitators using His name but playing an altogether different game. Like marketing consultants stuck with pushing a dud product, these hangers-on try to flog some tired, unimaginative belief system by scotch-taping an ill-fitting inverse pentagram over it to give it that "alluringly evil" cachet which it could never emanate on its own. Among these are a specific subcategory which I call "herd-elitist" ideologies.

There is no shortage of people and groups with impeccable elitist credentials, if by elitism we mean any assertion that certain specific people are distinct from, and superior to, the rest of humanity. What distinguishes a herd-elitist ideology from a Satanic one is its criterion of superiority: rather than judging each individual independently as superior or inferior on the basis of that individual's unique qualities, the herd-elitist assigns superior or inferior status to people based on their *membership in a category*. Everybody who happens to fall into Category X is superior, while everyone in Category Y (which usually, though not always, includes everyone not in Category X) is inferior – disregarding, in both cases, the individual attributes of each person being assessed.

Herd-elitist ideologies differ from one another mainly in how they define Category X. Some examples:

Racism: To the white supremacist, a white person, even one devoid of talent or achievement, falls within the definition of the "superior race" and is thus a higher type than any non-white person, even if the latter happens to be of exceptional individual ability. There are also black supremacists and people who confer elite status based on various other permutations of skin color and facial features, whose beliefs could be equally well described by the preceding sentence with the appropriate term or terms replacing each occurrence of the word "white."

Racist fringe elements have traditionally been associated with hard-line fundamentalist Christianity or with even zanier derivatives thereof, such as the subgroups who hold that the Anglo-Saxons

are descended from the Lost Tribes of Israel. However, reams of their standard simplistic and ungrammatical rhetoric are now available with an alleged "Satanic" imprimatur. The assumption, presumably, is that we individualists will fall for this particular form of group identity just because it happens to be socially unacceptable.

Ethnic nationalism: Similar to racism but based on cultural groupings rather than physical characteristics. The adherent will point to the glorious achievements "of his nation," ignoring the fact that these are actually achievements of a small number of individuals who came from that nation. Isaac Newton's accomplishments prove that *he* was a man of exceptional talent; they prove nothing of the sort about any other randomly selected person who happens to have also been born in England.

Cultism: In this category I would put all the innumerable (usually tiny) organizations who, de facto, define the elite as consisting of those who are members of the organization. Members gather together to reassure each other of their superiority and to sneer at those who are not members of the Cult. The strongest disdain is aimed not at the social mainstream but at those who, instead of belonging to the Cult, belong to some rival cult which in fact is hardly different. Most pseudo-Satanic groups fall into this category; each a small, insular knot of people with little in the way of a philosophical stance except repeated assertions that they are the Real Thing and that all the other similar groups are phonies.

Aristocracy: In most medieval societies, there was a hereditary nobility which wielded power and considered itself superior to the masses, with whom it refrained from intermarrying. Most noble families were descended from some individual founder whose genuine strength and ability enabled him to secure power and wealth and bequeath them to his descendants. Unfortunately, although there is indeed a large genetic/hereditary component to most forms of talent, mere descent from a great man is a rather poor predictor of quality several generations later; most hereditary aristocracies quickly degenerated into inbred collections of hothouse plants, protected by an aura of superiority rather than its

substance. The doltish character of most European and Mideastern political leadership in the Middle Ages illustrates this, as does the frequency with which ruling dynasties were overthrown by fresh challengers. The main effect of hereditary aristocracies was to prevent creative individuals born to the "lower" social castes – part of the true elite, from a Satanic viewpoint – from achieving their potential.

As I discussed earlier in *The Black Flame* (see "Nazism, Racism, and Satanism," Volume 3, # 1 & 2), herd-elitist ideologies have a natural appeal to inferior people. It is the person without talents or accomplishments of his own who needs to shore up his ego by focusing on his membership in a supposedly superior race, or by joining some organization made up of a few fellow pretentious losers with a secret handshake among whom he will bear the title of Grand Kolossal Kosmic Supremo. The creative and successful person is secure in the knowledge of his own individual superiority and has no need for such tripe.

The Satanist identifies fellow members of the elite by their individual qualities and achievements – not by their race, nationality, group affiliation, descent, or any other categorical criterion. There is no form of "hypocritical self-deceit" more insidious than thinking oneself Satanic merely because one has joined a small herd which is out of favor with the big one.

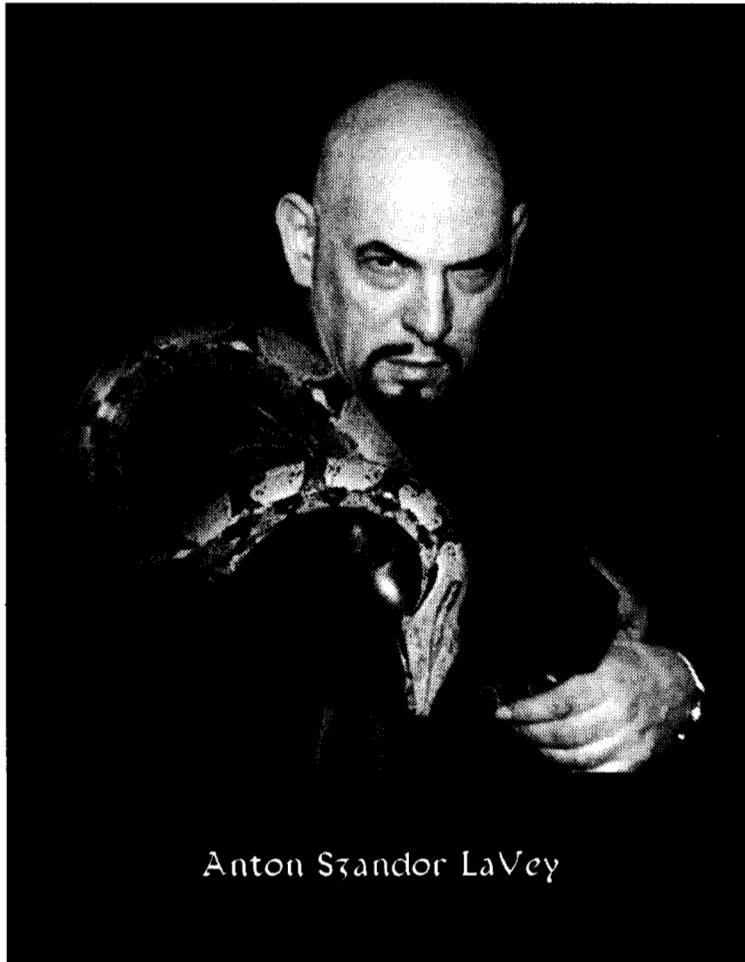


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EUGENICS AND DYSGENICS BY K.R. BOLTON

“EVERY INDIVIDUAL MAY BE REGARDED as representing the ascending or descending line of life. When one has decided which, one has thereby decided a canon for the value of his egoism. If he represents the ascending line his value is in fact extraordinary – and for the sake of the life-collective, which with him takes a step forward, the care expended on his preservation, may even be extreme. ...If he represents the descending development, decay, chronic degeneration, sickening... then he can be accorded little value.”

Nietzsche, *Twilight of the Idols*

Eugenics: Upbreeding through genetic selection.

Dysgenics: “Exerting a detrimental effect on later generations.”

Nature, left to its own devices, is eugenic. Nature’s imperative is to breed higher forms. Darwin showed that species evolve by selecting those who are of higher quality to survive and thus perpetuate their genes.

Evolution is a struggle for survival – genetic survival. An organism survives largely on the basis of the quality of its genetic inheritance. Those organisms of lesser genetic inheritance fail to find a mate, fall to a predator, are too weak to withstand harsh environmental conditions, and therefore their genes are not passed on to future generations. Nature, through a combination of factors, weeds and cultivates genetically. This is the basis of evolution, of natural selection.

The same principles apply to humankind. Primitive societies continue to be subjected to genetic selection in much the same way as other organisms.

However, as a population gene pool is subjected to the laws of genetic selection, and as it thereby reaches higher biological levels, so naturally does its culture. As a culture develops, a paradox rises: a culture, particularly if it rises to a level called “civilization,” increasingly eliminates the struggles for survival through its advances in technology and material comfort. The mentally and physically impaired no longer die soon after birth, as they would in a raw state of nature. They are more likely to survive and in turn breed, thus passing their genes on to future generations. A civilization may reach a stage where the selection mechanism is completely

reversed: the most intelligent and creative have fewer or no offspring, and are taxed to support the increasing proliferation of the least intelligent and creative.

Nature’s eugenic imperative is replaced by a man-made system which is **dysgenic**. This situation may continue until there are no longer sufficient numbers of intelligent and creative people to sustain a civilization and it collapses. This is the view of Dr. Elmer Pendell, a foremost population expert. In *Why Civilizations Self-Destruct* (Howard Allen, Florida 1977), Pendell writes: “To understand who were deprived of direct descendants by early death we must first look at human beings in a state of nature, when each individual had to provide for himself in much greater measure than now... Those with fewer of the favourable traits, or more of the unfavourable traits, were much more likely to die – and die early before they themselves reproduced.... Death not only removed a deficient individual from a blossoming society, but it removed his genes from the gene pool of his tribe. Consequently, the tribe and the species were both improved by nature’s program of ‘negative eugenics’.”

Surveying a number of civilizations, Pendell states: “Why did Egypt’s Old Kingdom, a magnificent civilization, ‘crumble to the dust before the battering thistledown’? Very simply, the less capable had the most offspring and a high degree of social organization permitted this offspring to survive and produce offspring of their own.”

This hypothesis on the fall of civilization is plausible for us today, not only due to the present knowledge of genetics and evolution, but because we can observe the dysgenic impact on Western Civilization before our eyes. Indeed, as our civilization becomes increasingly more technically specialized there is an increasing number of unemployables being subsidized by a dwindling number of technocrats and other professionals. Western Civilization will shortly reach the point of collapse as have other civilizations.

As Pendell observes in his remarks on the contemporary USA: “There is no deadlier form of self-destruction than forcing the worthy elements of a civilization to become servants of the dross.”

“Unless we revise our attitudes towards the ‘rights’ of those who are dragging us under, the USA will soon follow the pattern

set by two earlier – and extinct – Western Hemisphere Civilizations – the Mayan and the Incan.”

In fact, the population problem is not only *within* Western Civilization, but on a wider scale than hitherto in history; in the form of the West’s subsidization of the proliferating Third World (many of whose nations are themselves pitiful vestiges of ancient civilizations which collapsed through dysgenics; e.g. India).

Pendell’s answer to the self-destruct mechanism of civilization is for man to intervene where nature no longer can, by means of sterilization of the lowest genetic specimens, marriage licensing based on eugenic considerations, and State Human Genetics Boards authorizing quotas of children for couples on the basis of IQ.

The only country with the farsightedness to adopt eugenic social measures is Singapore. Several years ago the then Japanese Prime Minister observed aloud that the reason for the USA’s declining economic performance is the decline in the quality of its population. Squeals of protest from outraged liberals in the USA extracted an apology from him, but did nothing to change the facts.

Unless current population trends are reversed the Western industrial nations will soon become the hewers of wood and drawers of water for more realistic societies, such as Japan, whose national IQ average has been increasing steadily over the past 50 years.

The Welfare State should start functioning in reverse, in the form of tax incentives and disincentives applied to assist those who are the most intelligent and creative to sire larger families, while encouraging the curtailment of the numbers of the lower level of society. Sterilization (which could also be encouraged with financial incentives) and eugenically-applied abortion, should also be utilized. Of course such realistic propositions remain utopian so long as the West is dominated by the moral slush of Christianity and liberalism. The battle first has to be fought and won on the ideological front.

“Now it is the higher man’s role to produce the children of the future. Quality is now more important than quantity.”

Anton Szandor LaVey,
The Satanic Rituals, p. 12.

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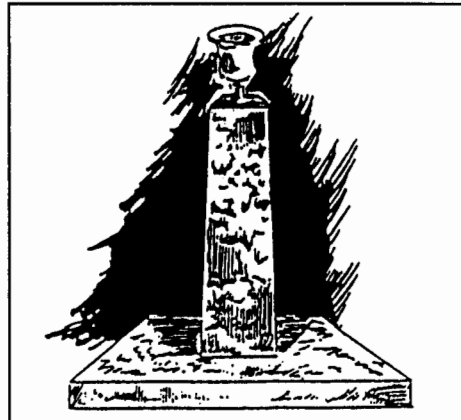
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PC in D.C. BY DEACON BROWN

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AN IS A WOLF TO MAN.

—Ancient Roman proverb—

I like to think of Washington D.C. as an apocalyptic city. It is, in a sense, an end times city, with all the turmoil of conflicting doctrines and political tempests a last days preacher could imagine. Our nation's capitol is a kind of modern day Rome, complete with Emperor (President), senators, wealthy patricians on the take and the plebians who ride on their coattails, not to mention the masses of the unemployed and homeless. The architecture speaks for itself.

One might even stretch the analogy further by pointing out that America's Rome seems to have its mystery cults and underground societies. Like their ancient counterparts, there are many here who loyally and sometimes desperately cling to their religious or political *raison d'être*. With rare exception, most of these Romans need their party line handed down to them on a silver platter from above and in some cases even a lead plate will do. The faithful followers wax their egos with that smug self-assurance which comes with "getting involved" or "fighting the power." The leaders glut their egos with the gratification which comes in having control and influence over others and taking credit for their organization's accomplishments. Whether it comes from the theologically correct (TC) right wing or the politically correct (PC) left wing, the rhetoric, speeches, tactics and thought molding are basically the same.

So what has all this to do with the price of Satanic tea in China?

As a Satanist I take a sort of detached interest in activism and politics. Why not? One never knows when one might be forced into the arena to face a TC lion or a PC tiger. A sure method of self-defense is to know one's enemy. I try to attend as many demonstrations as possible and to keep at least a modest file on the various local activist groups in D.C.

My favorite target of Satanic espionage is Operation Rescue (OR). Of all the crusading organizations which I despise (and being politically incorrect I despise them all), OR is the one group I deem most worthy of my mischievous prying and monkey wrenching.

OR is truly an ironic phenomenon. It used to be, in the good old days of pagan Rome, that the Christians were the ones fed to the lions. Now, in the days of Christianized Rome, the Christians are the lions who devour women of desperate circumstances and rape victims. If you haven't seen an OR "rescue" with your own eyes, I highly recommend that you do so at least once in your life. Take pictures so you can show your grandchildren when they ask you if such nonsense actually occurred in your day. You'll need proof.

So what does a spy see upon attending an OR rally/"rescue"?

In the D.C. area it usually starts off with a pre-action meeting held on a Thursday or Friday evening, about 7:30 pm. This will be a kind of religious pep rally. I put on my best suit and fix a "Jesus is Lord" pin to the lapel. A Bible in hand will lend more credibility as I mingle with the sheep. The more you can look and speak the part the more chance there is of getting them to take you into their confidence. The rally site will probably be a church, one sympathetic to OR's cause. Once inside, it is sometimes required to surrender one's drivers license, a security precaution of theirs. It will be returned on the way out. I always take a seat near the front. This reduces suspicion and there is a better chance of overhearing something important from one of their leaders who sit in the front pews.

Here is a world where all of history, philosophy, science, everything is re-interpreted by a first-century standard. Here is the world of either/or, where the sons of light(?) struggle against the sons of darkness. These stormtroopers of righteousness have a mission – to save this wayward nation from the likely wrath of their fearsome and angry God by putting it back on the proper course – theocracy.

The church soon fills up and the born again frenzy begins. The typical rally starts out with the singing of hymns which can become quite lively with people clapping, swaying from side to side; some are weeping, others are uplifting their hands to heaven with eyes closed, their faces testifying to the close kinship between religious ecstasy and a good orgasm. The songs sometimes sound like battle hymns, for instance:

CHORUS: Lift high the banners of

love, HalleluJah!

Sound the trumpets of war.
Christ has given us the victory,
HalleluJah!

Jericho must fall.

1. The body of Christ is an army,
fighting powers unseen, bringing
captives to freedom, in the name of
Jesus the King. CHORUS.

2. Brothers, are you sure of your
calling? Will you fight for Jesus the
King? Are you prepared for this battle,
to lay down your lives for your friends?

And on it goes. There will also be prayers, of course. If fortune favors me, these will be led by the OR leaders, if not, then the congregation will break up into groups of five to eight. This is the most difficult part of the night. Each person will be expected to take a turn at a long, drawn out prayer of repentance and calling on God. This is a true test of any would-be spy's acting ability and knowledge of fundamentalist theology. Fortunately for myself, I come from a religious background and have a degree in theology which helps me to speak the born-again jargon and fake the prayers to righteous satisfaction. It always provides me with a certain amount of amusement when the sheep are instructed to turn to a particular passage in their Bibles. Now I can see if any of the people sitting next to me are spys from one of the local pro-choice organizations. They'll be the ones who take the longest time to find the text. A dead giveaway to the pro-lifer sitting next to them when they have to refer to the table of contents to get to the gospel of John.

After the hymns and prayers will come the lively and charismatic speeches by the OR leaders. If it is going to be a major attack the following day, then there will be big name speakers; Randall Terry (founder OR), Rev. Pat Mahoney (Vice Pres. Christian Defense Coalition), Carrol Everett (former abortion clinic owner turned crusading Christian bitch), and any "pro-life" politicians who wish to add their two cents worth, i.e. Ambassador Alan Keyes, congressman Chris Smith, etcetera.

The mood of an OR rally can vary greatly. Some are terribly serious as the lambs of God prepare themselves to suffer in the following day's activities. Others are little more than comedy acts by Terry and

Mahoney as they spend their entire speech time making jokes from the pulpit. To give credit where due, I must say they can really be quite funny at times, like two stand up Christian comedians. Occasionally there will be shown video tapes of Christians being arrested by the police for blocking the clinic doors. The purpose is to make all potential pep talk and indoctrination encourage the flock to "fear God rather than man" and risk arrest to save "the unborn children."

Finally, after the crowd has been whipped into its usual psychological state of righteous indignation over the "sin of child killing" and given a hardened resolve to do whatever is deemed necessary to end abortion, the time and place of tomorrow's gathering will be announced. The army of God then breaks up into groups according to function. Now the atmosphere becomes that of war – onward Christian soldiers! This is the time when the battalions are to be formed. The main body will spearhead the attack. They consist of the hardcore members, who have been arrested again and again in the past, and however many first-timers who have been sucked into the righteous enthusiasm of the moment. Veterans may be asked to bear the brunt of the arrests. Another battalion is comprised of women acting as "counselors" (guiltmongers). They direct their psychological warfare at any abortion bound woman trying to enter the clinic. These fine examples of Christian womanhood (boring females who all look like *Saturday Night Live's* "Church Chat" lady) are there to "help" her choose life for her "unborn child."

As in the army, there are the support troops. These are the "prayer warriors" who stand or kneel at the sidelines praying for those Christians being "brutalized" (arrested) by the police "for simply praying on the sidewalk" (blocking the entrance to a building and terrorizing those trying to get in). The prayer warrior's job is to incessantly call upon the name of Jesus and in general make a grand display of repentance for the six o'clock news.

I once posed as a prayer warrior with an elderly couple who were kind enough to take me on a tour of the 13th century. After a seemingly ceaseless round of prayers for the sins of the nation and forgiveness of their "pro-abortion" enemies, the weary couple pulled out a piece of paper and read from it an exorcism. So there we stood, the three of us "casting out abortion demons" from the clinic. And here I thought all that Linda

Blair stuff was just a movie! Later in the day's festivities I saw this same woman weeping and wailing hysterically. She and several other handmaids of the Lord had fallen to the ground in prayerful agony. Another woman behind me was speaking in tongues (babbling in a foreign language one has never learned). The actual wording which she repeated over and over again went like this, "Shun da la ta ta ta." I've studied quite a few languages in my time but I have to confess I don't recognize this one; must be an angelic language – Archangelese? Gabrieleese? Cherubimian?

Christians claim themselves the salt of the earth; small wonder the planet suffers from hypertension.

The remaining support troops will consist of legal observers and those with video cameras for possible use in court.

With the order of battle established, the troops turn in for a few hours sleep. The time is usually about 10 or 11 pm. At this point I deliver any pertinent information to my cohort and best friend who then informs his political contacts among the political opponents of OR. The crucial task of any spy here is to gain as much information about the next day's tactics as well as obtain names and memorize faces. Some of these yahoos are out of state and have outstanding warrants or injunctions still in effect on them. The more one learns about the enemy the greater the chance of guessing their next move or pursuing legal action against them.

The next day's attack begins early, about 6am. The inquisition gathers at the appointed place. Already there are several "pro-choice" shadowers pacing about with walkie-talkies in hand, ready to report on enemy troop movements. The prayer warriors begin their medieval mumblings, others are softly singing apocalyptic hymns. Some have brought their invalid relatives and friends, paraplegics and quadraplegics in wheel chairs. Some are near mental vegetables who can do little but grunt and moan unintelligibly. See how sacred human life is?

Then the generals arrive and God's mob gets underway. OR has its chain of command, with the leaders giving orders and the rest following without question. Only those at the top know the location of the clinic to be attacked. The rest are kept ignorant of any battle plans. Usually there will be a ride on the metro (subway) and then they hit the streets. A false attack might be staged by a smaller group at another site in order to draw the opposition from the

intended target.

The pace quickens as the main body approaches its destination. The clinic defenders will consist mostly of members of the Washington Area Clinic Defense Task Force (WACDTF) along with members of smaller, less effective organizations as well as a few revolution-mongers from D.C.'s Revolutionary Communist Party (RCP). Some of these left-wing self-appointed "defenders of individual liberty" wouldn't know what to do with themselves if they didn't have a cause to fight for. I dare say that if the state were magically transformed into a utopia overnight, these "politically aware" individuals would have to create a whole new set of social ills just so they could have something to fight against in the morning.

The mayhem begins with OR's arrival. Clinic defenders lock arms, form a human barricade and brace themselves for the incoming holy salvo. Shouting and chanting soon fill the air. The modern day crusaders assail the infidel fortress by sitting as close as possible to the entrance in an attempt to shut down what they call an "abortion mill." There will be some jostling and surreptitious pushing as well as the occasional arrest for assault.

After the authorities have dilly-dallied for a spell, they then begin their legal masturbations which consist of giving OR members several warnings to vacate the area and the reading of any existing injunctions. Finally they put the taxpayers' money to good use and begin to haul them away. Don't think that you've seen the last of them though; unlike OR chapters in some other areas of the country the "rescuers" here pay the meager fine and come right back for the next attack.

Eventually a path is cleared and the clinic is reopened. Each side claims victory with the defenders boasting that all the patients got in to their appointments and the attackers bragging that X number of "mothers" chose life for their "unborn child" as a result of their righteous intervention. As for myself, I retreat back into my Medmenham library and add any new information into my slowly growing files.

So why bother with all of this?

It enriches my life, simply this and nothing more. First of all I wish to see first hand what others can only glimpse on their TV screens. The news media is an unreliable source of information and incapable of giving the viewer anything but a portion of the events. Deeper intricacies are usually

missed. Therefore I investigate these matters myself. I am, in a way, my own news service. In my political directory are the necessary phone numbers to find out which of the major activist groups are doing what and when.

In the second place it amuses me. I enjoy taking a stroll through the human zoo which politically correct people term a "democracy." A democracy is a sort of free range game preserve where a primatologist such as myself can study the habits of nature's most awkward and embarrassing ape.

Thirdly, I wish to provide an intelligence service to the opposition groups presently fighting the fundamentalist right-wing. My best friend and I have a motto to champion our goal - "We take fun out of fundamentalism." Timely reporting on the activities of the inquisition can give the liberal opposition a headstart in making their counter battle plans.

But don't think for a moment that I'm into crusading or Idealism or PC. My reason for activism is pure self-interest and revenge. It's in my self-interest to throw a monkey wrench into the Judeo-Christian machinery whenever the opportunity presents itself and it is also a form of revenge for what these increasingly "concerned" Christians have done to this world and their far-reaching impact which inevitably contaminates the quality and/or quantity of life for us all. They wish to pry into our private lives? Fine, we'll pry into theirs.

The PC left-wing is certainly useful in providing a counter-balance to the TC right-wing. But no self-respecting Satanist wants to live in a society built by the feeble hands of hippies, yuppies, pacifists, yuppies, mentally castrated males, testosterized feminists or any other genetic mutation resulting from nature's failed philosophical experiments.

And when does the battle end?

It doesn't. It goes on and on. War is its own rationale. Think about one possible future for a moment. If the conservative Christians could be ousted from power then the victorious liberals would become the new and dominant species of herd mentality, therefore the new enemy. Today's allies, tomorrows enemies, and vice versa. Thus the importance of keeping informed on everyone's political progress - everyone's.

Until the realization of the Satanic Empire, I shall continue to play my game of "Deacon Brodie" (Brodie was the real life character upon whom Robert Louis

Stevenson based his novel *Dr. Jekyll and Mr. Hyde*). My best friend and I shall play up to anyone, repeat any party line, play any political ploy so long as it benefits the Satanic lifestyle, our lifestyle!

Until the earth is once again green and free, as the *Hymn of the Satanic Empire* states, with a place for you and a place for me, when the shadow of the cross no longer obfuscates and darkens the natural life, when PC and TC are sent away to wander in the desert regions of humanity's intellect, there to die of thirst for the vital waters of recognition; then and only then will I cease my endless flow of cynicism and misanthropy.

Finally, I seek to perfect the art of Satanic espionage because it enriches my life intellectually and culturally. Networking in the political arena has provided some interesting contacts and resources. This avails the fringe benefits of obtaining greater access to hard-to-find books, alternative information, rare music and the underground arts. Building a Satanic library can become an engrossing and rewarding life's passion.

By remaining true to the Renaissance lifestyle, we remain true to life's highest fulfillment and goals. Let the commoners sweat and toil to build a cathedral for their clergy masters while we question the flatness of the Earth and forge trade routes to China!

Life was meant to be lived - for oneself! Not to be impaled upon the enemy's bayonettes for the sake of any "cause." Martyrs never live to see the bronze monument erected to their memory, if one is ever raised at all.

Nietzsche knew it well, that spirit of the diabolical, when he wrote, "Man is a bridge to the Overman." It is not that the mindless masses have no purpose. They serve their purpose in that they provide the mud and filth from which the genius may arise and shine forth so brilliantly.

The Christian holds the Truth and the Truth has set him free. Give to the Christian his Bible, that he may warm himself by the dying embers of his faith and in his blind rapture, bless you with the kindness he thinks he owes you. But, beware his "love" for in such a "love" there is venom enough for all his enemies.

And give to the addict his heroin, that he may sleep in narcotic bliss and not rob you.

And humor the lunatic who fancies himself Emperor, for he will treat you to a royal feast someday.

For those of us who enjoy the sword-

play between the various political gladiators there exists here in Rome a kind of circus, and as long as there is the Circus Maximus, I'll be here, either in the grandstands spectating or trying my luck in the arena.

We who are about to LIVE, salute you!

Rege Satanus!

Long live LaVey!

Hail the Satanic Empire!

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MY CONCERNS ABOUT CHRISTIANITY

BY JEFFREY WADE DACY

RECENTLY MY COUSIN FOUND OUT that I was a Satanist, and it came as quite a shock to her; after all, I'm an "A" student, hold a lofty position at work, and am a fairly nice chap. Unfortunately, she sent a copy of an unnamed Christian hysterical account of Satanism to, of all people, my parents! I read the book, and was amazed at how sick-minded these Christians are to come up with these deluded fantasies.

So, I sent a letter questioning her antics. She told me to read *Revelations*, that her prayer group was praying for me and my family (oh, how nice!), and told me basically to blindly follow Jesus if I wish to accomplish anything! This from a person who leads a tremendously screwed-up life!

So, after reading this unnamable book, a thought occurred to me: "Have they ever considered the fact that they may actually have their wishes fulfilled?" I mean, if they remove real books on Satanism (which I've noticed in my area: just try to get one of Dr. LaVey's books here) from the shelves and put these books up for people (kids as well), the thought of what could happen is scary. Hell, these book's covers look more fascinating than any real Satanic books. If a kid (or adult, for that matter) is turned-off by Christianity, as was I, and is looking into Satanism as an alternative, and the only example he can find is in these paranoid books depicting the killing of animals and babies, if he's quite unstable he may well do it. After all, these are Satanic experts, aren't they? They must know the truth! If they didn't make this stuff up, kids or adults could read something sensible, i.e. *The Satanic Bible*. But then, how would the poor Christs survive?

Then I decided, "What the Hell, I'll read *Revelations* again, after all, it is a good fictitious book!" In it, it states that when the Beast rises that every man must take the Mark of the Beast to buy, sell, trade, own property - basically, just to survive. Will the Christians take the Mark? Why of course, I forgot that they already had! They all have Social Security numbers - for you can't legally do any of the aforementioned activities here in the US without it. Your Mark. Which just goes to prove on a theological level (not that need be one) that we are indeed living in the midst of the Satanic Age.

Also, in this nifty little book of *Revelations*, it seems as if God has something against every tribe. And God has all these creatures around his throne which are described as basic lycanthropes: all are were-beings of one type or another. What fanciful literature! It also shows that sacrifice in a physical sense is definitely a Christian deed, not Satanic.

Not that I'm implying in any way that anyone should believe the words in *Revelations*; in fact, quite the contrary. One can look back in history, at any time or place and see these prophesies of *Revelations* in full sway somewhere. My

hope is if there is any one truth to the Bible it is thus: that the Rapture will come, the Christians will disappear, and the Satanist shall rule the Earth.

But, one way or another, this shall happen. *Lex Talionis!*

THE ULTIMATE EXPLANATION

After a long and hair-raising excursion upon our fair freeways, I was struck by diabolical inspiration. In a single devilish moment, I perceived The Ultimate Psychological Explanation of Modern America. I have distilled Paul Fussell's *Class* and the writings of Albert Ellis to their essence. Following are the essential philosophical statements of the various classes, revealing The Ultimate Psychological Explanation of Modern America.

Metaphysics (upon the nature of reality):

Proles: "I am my car."

Middle Class: "I am my house."

Upper Class: "I am my money."

X Class: "I am!"

Epistemology (upon the nature of acquiring knowledge):

Proles: "Cause."

Middle Class: "Cause they say so."

Upper Class: "Because Daddums says so."

X Class: "Because it's there."

Ethics (upon what to do):

Proles: "Sports is good."

Middle Class: "Richer is better."

Upper Class: "Old is best."

X Class: "What works for me?"

So there you have it. The Ultimate Psychological Explanation of Modern America. What more could you want?

R. Elizabeth Fox

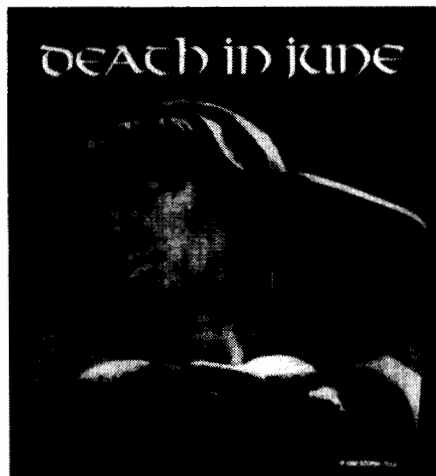
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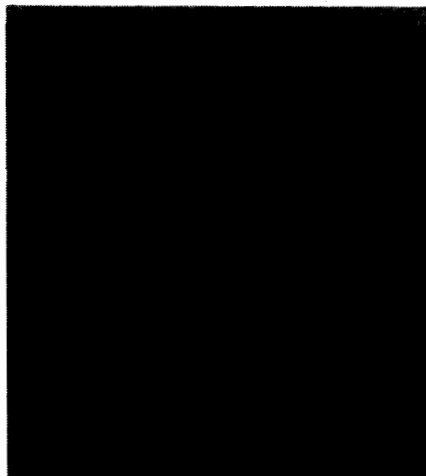
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SIEGE

Also due out in January, at long last, is the book **SIEGE** by James Mason. This incredible tome of heresy has been over three years in the making. Now comprising a massive 400+ pages, it will be one of the final statements on extremism in America. **SIEGE** represents one man's journey on the farthest fringes of revolutionary ideology, from Hitlerian National Socialism to the lucid thoughts of the world's foremost outlaw, Charles Manson. From a unique insider's perspective it details a philosophy of a *truly radical* nature, rendering all previous conceptions of Leftist, Rightist and Conservative politics obsolete. Undeniably consistent, **SIEGE** presents a powerful message of survival, set free from moral constraint and popular delusions. You will never encounter another book such as this in your entire life. STORM is therefore proud to finally issue the first printing of this landmark work. **SIEGE** has been alternately called "The *Mein Kampf* of the 90's" and "The mind fuck of the century"—you be the judge. Suffice to say, you will not spot this title on the shelves of your local "alternative" bookshop. Why? Because it decisively flies in the face of everything currently held sacred by humanity. Presently being printed, the finished book is a professional production, with numerous rare and unpublished photos, texts and graphics. **We are now accepting advance orders at the cover price of \$14.95 plus \$2 shipping and handling (foreign orders add \$5 for surface, or \$10 airmail).** All orders received before Feb. 30th, 1993 will receive special autographed copies of the book. These special inscribed copies will not be available after that date.

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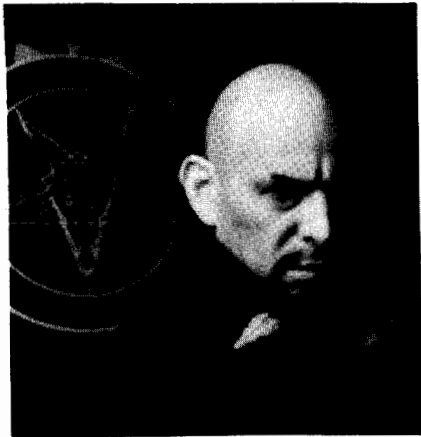
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